

UPADESHA SAHASRI



VOLUME 3

CHAPTERWISE INDEX

SR. No	Topic	Page No
16	Chapter 16 : Consisting of earth	1 to 310
17	Chapter 17 : Right knowledge	
18	Chapter 18 : Thou art that	
19	Chapter 19 : A Conversation between the Self and the Mind	

Note :

- *Chapter 17, 18, 19 will be added later.*

Index

SR. No	Topic	Page No
	Chapter 16	
1	<u>Introduction</u>	1
2	<u>Verse 1</u>	4
3	<u>Verse 2</u>	8
4	<u>Revision - Previous Lecture</u>	12
5	<u>Verse 3</u>	16
6	<u>Verse 4</u>	17
7	<u>Revision - Previous Lecture</u>	22
8	<u>Verse 5</u>	26
9	<u>Verse 6</u>	31
10	<u>Revision - Previous Lecture</u>	32
11	<u>Verse 7</u>	38
12	<u>Verse 8</u>	40
13	<u>Revision - Previous Lecture</u>	42
14	<u>Verse 9</u>	48

SR. No	Topic	Page No
	Chapter 16	
15	<u>Verse 10</u>	52
16	<u>Revision - Previous Lecture</u>	53
17	<u>Verse 11</u>	57
18	<u>Verse 12</u>	60
19	<u>Revision - Previous Lecture</u>	63
20	<u>Verse 13</u>	64
21	<u>Verse 14</u>	67
22	<u>Verse 15</u>	68
23	<u>Verse 16</u>	74
24	<u>Revision - Previous Lecture</u>	77
25	<u>Verse 17</u>	81
26	<u>Verse 18</u>	85
27	<u>Revision - Previous Lecture</u>	88
28	<u>Verse 19 and 20</u>	93
29	<u>Revision - Previous Lecture</u>	103

SR. No	Topic	Page No
Chapter 16		
30	<u>Verse 21</u>	104
31	<u>Verse 22</u>	106
32	<u>Revision - Previous Lecture</u>	113
33	<u>Verse 23</u>	114
34	<u>Verse 24</u>	116
35	<u>Verse 25 and 26</u>	120
36	<u>Revision - Previous Lecture</u>	124
37	<u>Verse 27</u>	131
38	<u>Verse 28</u>	133
39	<u>Verse 29</u>	134
40	<u>Revision - Previous Lecture</u>	139
41	<u>Verse 30</u>	143
42	<u>Revision - Previous Lecture</u>	149
43	<u>Verse 31</u>	152
44	<u>Verse 32</u>	156

SR. No	Topic	Page No
Chapter 16		
45	<u>Verse 33</u>	159
46	<u>Revision - Previous Lecture</u>	163
47	<u>Verse 34</u>	166
48	<u>Revision - Previous Lecture</u>	170
49	<u>Verse 35</u>	171
50	<u>Verse 36</u>	175
51	<u>Revision - Previous Lecture</u>	177
52	<u>Verse 37</u>	182
53	<u>Verse 38</u>	187
54	<u>Verse 39 and 40 and 41</u>	190
55	<u>Revision - Previous Lecture</u>	192
56	<u>Verse 42</u>	197
57	<u>Verse 43</u>	202
58	<u>Revision - Previous Lecture</u>	204
59	<u>Verse 44</u>	211

SR. No	Topic	Page No
Chapter 16		
60	<u>Verse 45</u>	212
61	<u>Revision - Previous Lecture</u>	214
62	<u>Verse 46</u>	221
63	<u>Revision - Previous Lecture</u>	225
64	<u>Verse 47</u>	228
65	<u>Verse 48</u>	234
66	<u>Verse 49</u>	236
67	<u>Verse 50 and 51</u>	240
68	<u>Revision - Previous Lecture</u>	242
69	<u>Verse 52</u>	243
70	<u>Verse 53</u>	244
71	<u>Verse 54</u>	246
72	<u>Verse 55 and 56</u>	248
73	<u>Verse 57</u>	251
74	<u>Revision - Previous Lecture</u>	253

SR. No	Topic	Page No
Chapter 16		
75	<u>Verse 58</u>	255
76	<u>Verse 59</u>	262
77	<u>Verse 60</u>	263
78	<u>Revision - Previous Lecture</u>	265
79	<u>Verse 61</u>	268
80	<u>Verse 62</u>	269
81	<u>Revision - Previous Lecture</u>	270
82	<u>Verse 63</u>	271
83	<u>Verse 64 and 65 and 66 and 67</u>	273
84	<u>Revision - Previous Lecture</u>	279
85	<u>Verse 68</u>	283
86	<u>Verse 69</u>	285
87	<u>Verse 70</u>	289
88	<u>Verse 71</u>	290
89	<u>Revision - Previous Lecture</u>	292

SR. No	Topic	Page No
Chapter 16		
90	<u>Verse 72</u>	293
91	<u>Verse 73</u>	297
92	<u>Verse 74</u>	298
93	<u>Revision - Previous Lecture</u>	300

Lecture 90

Chapter 16(76 Verses) - New camp :

Introduction :

- 1) Gadya Baga - 3 Chapter - Prose form
Padya Baga - 19 Chapter - Metrical form 675 verses
18 Chapter - 233 verses

2) This camp : Chapter 16 / 17 / 19 :

Like Panchadasi :

- Every chapter independent and Complete chapter.
- Understanding of earlier chapter - Not required to have understanding of this chapter.

3) Chapter 16 - 74 verses :

- Nature of Self / Jiva / Atma - Svarupam.
- Doesn't deal with God / creation / Sadhanas... Assumes prepared advance student.
- Assimilating and understanding real nature of I Myself...
- If misconceptions centred on I or Aham are removed... Aham Brahmasmi easy.

Example 1 :

- When you paint house, prepare surface of wall.
- If not prepared, paint will not get stuck.
- I = wall... Paint = Brahman.

- If paint has to stick without falling, do surface preparation.
- Otherwise Aham Brahmasmi for one hour.
- Understand my nature by Atma - Anatma Viveka.
- Use sand paper... remove other coverings rub off... Sthula / Sukshma / Karana Shariram.
- Then Tvam Pada Lakshyartha - will be readily available, then Tat Tvam Asi and Job is over.
- Painting does not take time.

Sadhana Chatushtaya Sampatti :

- Preparation
- Tvam Pada Vichara } Takes time in Upadesha Sahasri
- Central theme of 19 chapters...
- My real nature = Consciousness / Chaitanyam, Matter - Not my real nature.

What is nature of Consciousness? 5 Things :

- 1) Consciousness - Not part / Property / Product of body.
- 2) Consciousness - Independent entity which pervades, inert body / Enlivens body / makes body seemingly sentient.
- 3) Consciousness - Not limited by Boundary of Body, like space in hall and extends beyond hall.

- Consciousness - Not only within but beyond body.
 - Therefore Consciousness = Formless all pervading principle like space (Tattwa Bodha)
- 4) No temporal boundary - No Time wise limitation, Survives death of body, therefore Eternal.
 - 5) After fall of body, surviving ‘Consciousness’ can’t transact with world.
 - Not because it is non existent but because there is no medium for transaction.
 - This consciousness is real nature of every individual.
 - Aim of individual is to gradually shift “ i ”
 - Identification from matter vesture and shift to consciousness - Instead of claiming.
 - Body as I... learn to claim above, expressed consciousness as ‘I’ - (Noun - Not adjective).

Connect consciousness to ‘I’ :

- 1) I am not part of the body.
- 2) I am independent of body but enliven the body.
- 3) I am not limited by boundary of the body.
- 4) I survive fall of the body.
- 5) Surviving I - won’t transact not because I am non existent but there is no medium.
 - If new medium comes, one phone replaced by another phone...
 - In between don’t transact with phone... medium change...

- Remember 1 to 5 during teaching and Listen Gita / Upadesha Sahasri.
- Eternally, all pervading Consciousness “ I “ exists.
- If assimilated, Aham Brahmasmi is Halwa.

Teacher says :

- You are all pervading Brahman.

Student :

- Thinking of body and lower Self.

Teacher :

- Thinking of Higher Self, There will be communication gap.
- Atma Svarupam highlighted in Chapter 16.

Upadesha Sara :

- Ramana Maharishi - 30 Kutti verses.

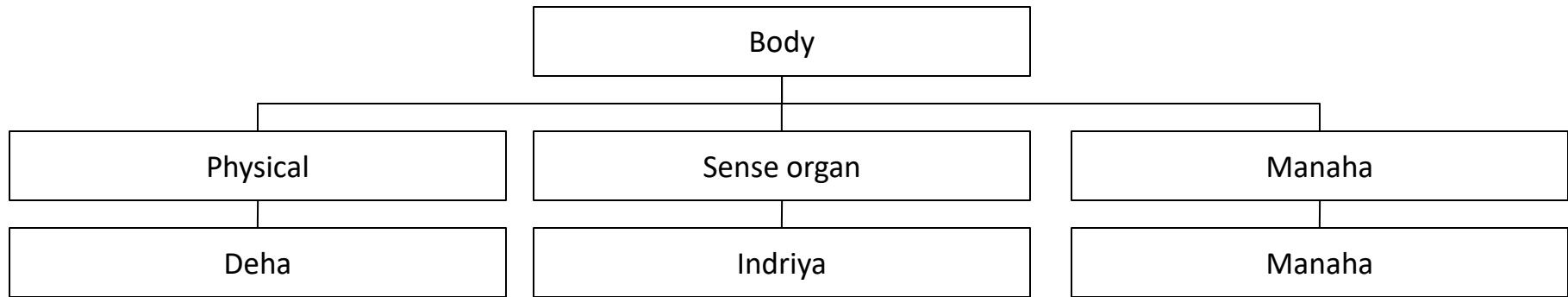
Verse 1 :

पार्थिवः कठिनो धातुर्द्रवो देहे स्मृतोऽम्यः ।
पक्तिचेष्टावकाशः स्युर्वह्निवाय्वम्बरोद्भवाः ॥ १ ॥

The hard material in the body is known to be a transformation of earth; the liquid part consists of water; and heat, vibration and empty space in the body are due to fire, air and ether respectively. [Chapter 16 - Verse 1]

Verse 1 to 4 :

- I - Atma am different than body, Aham Deha Vyatirikta Chetana Tattvam Asmi.
- I am ‘Consciousness’ principle...



- Sangata(Group) Vyatirikta - Aham Asmi

Why body not me?

- Body born of 5 elements.
- Pancha Maha Butani.

Body :

- Product of 5 elements - Bautika Shariram.

Law :

- Nature of cause - Same nature will inhere effect also.
- Karana Gunaha, Karye Anuvartante... Ornaments born out of gold, will be golden not plastic Ornaments.

Product same as cause - Human children not monkeys :

- 5 Elements - Achetanam - Body Achetana.
- Sthula Sharira Achetanam
- Bautikatvat, Ghatavatu, Body - Inert by itself.

Proof :

- Table / Chair / Born of elements are Jadam.
- Table has 4 legs - Doesn't walk Achetanam = Inert.
- I am sentient principle... body insentient.
- I am different than body.
- I am blessing body with sentiency.
- Body doesn't have its own sentiency.
- Electricity blessing fan with energy, Fan doesn't have its own energy.
- In the fan, borrowed energy - In the body, borrowed sentiency.

Who is lending?

- How you prove body is product of 5 elements.
- In the body, solid / Concrete part is Parthiva - Belongs to earth element.
- Touch body - Indicates earth.
- Body - Refined clay - clay is also brain.
- 1st Word Parthiva - 'Prithvi - Janyaha '
- Parthivam - Here Karya - Karana Sambandha indicated between 'Body - Prithvi '.
- Water - circulating as liquid ingredient in body as enzymes / Acid / Blood.
- Ab = Jalam... Jalatatvam.
- Digestive principle - Pachannam - Internal cooking.

Fire Principle :

- External cooking - Makes food consumable through taste, cooked food can't be directly absorbed.
- Food reconverted into carbohydrates / Fats / Salt... internal fire principle.
- Jatar Agni... within stomach.
- Vaishvanara Agni... Powerful acids / Burning enzymes - Burns paper outside...
- Insulated by stomach lining - In ulcer this gets burnt...
- Digestive enzymes Agni Tattvam...
- Cheshta... All activities / Movements / Dynamism... Vayu / Wind Tattvam - Wind has power.

Vayu Tattvam :

- Cheshta Karaha... capable of movement and Activity within individual.
- Avakasha - Internal space within body... there is space, therefore we keep dumping food.
- Empty space... Expands... Ganesha like.
- Aantara Akasha... Jatar / Hridaya Akasha Garbagriha - where Lord resides.
- Dahar Akasha Upasana... space / Stomach / Dahara / Brain.. Chandogyo Upanishad.

(Already Khali - Sthan)

- Pakti - Digestive fire - Ashi - Vanini
- Cheshta - Activity – Vayu
- Avakasha - Inner space... Akasha... Antara
- 5 Features in body - which are products of 5 elements.
- Therefore body is Bautikam / Jadam... Not me ‘Consciousness’ principle.

Verse 2 :

ग्राणादीनि तदर्थश्च पृथिव्यादिगुणाः क्रमात् ।
रूपालोकवदिष्टं हि सजातीयार्थमिन्द्रियम् ॥ २ ॥

Smell etc., (i.e.,the senses) and their objects are produced from earth etc. respectively as the senses have for their objects things of their own kind e.g., colour and light (The latter beings of the same nature as the former, its object)
[Chapter 16 - Verse 2]

- Sense organs also Bautikam - Jadam Natu Chetana Atma... Neiva Bavati.
- Sense organs reveal, illuminates, sense objects.
- Sense objects - Shastric classification... Shastras comprehensive.
- We see table / Chair / Book....
- Shabda - Property of sound
- Sparsha - Guna – Touch
- Rupa - Form and Colour
- Rasa - Taste
- Gandha - Smell

- World = 5 fold - Revealed by 5 sense organs called Vishaya, Sense objects.
 - Eyes - Indriyam - Indriya Vishaya.
 - What is relationship between sense organs and sense objects.
 - Sense organs - Sense objects
 - Revealer - Revealed
 - Prakashaka - Prakashya
 - Illuminator - Illumined
- Pairs go together
- Ear and Sound - Go together as Revealer - Revealed relationship pairs.
 - Colours and ears will not have Revealer - Revealed relationship.

They go as pairs together :

- Important fact of revealers - Revealed relationship

Roopa - Aaloka - Drishtanta :

- Form / Colour / Light - Examples
- Light is illuminating form / colour and eyes perceive.
- Don't require light to illumine sound.

Light	Rupam
Illuminator	illuminated

- What is nature of light and Form.
- Light and Form are properties of Agni element.

.Guna :

- Akasha - Shabda
- Vayu - Shabda and Sparsha
- Agni - Form and light



- Revealer light and revealed form belong to Agni Tattvam.

Both Bautikam :

Agneyam	Belong to same species
Came from Agni	Revealer and revealed both Agni

Shankara observes rule :

- Illuminator and illuminates - Belong to same species.
- Prakashya Prakashakam Samanie Jativan



Senses organs	Sense objects
Prakashakam, illuminator revealer ↑ Belong to same specie	Prakshyam, illumined revealed ↑ Inert ↑ Bautikam - We know

Last step :

- Therefore Sense organs must be Bautikam like physical body.
- Therefore I am not sense organ.
- They are inert products of matter, I am sentient being - I am not Bautika Indriyani.

1st Step :

- I am not Bautika Shariram

2nd Step :

- I am not Bautika Indriyani

Who am I?

- Consciousness.

Lecture 91

Verse 2 :

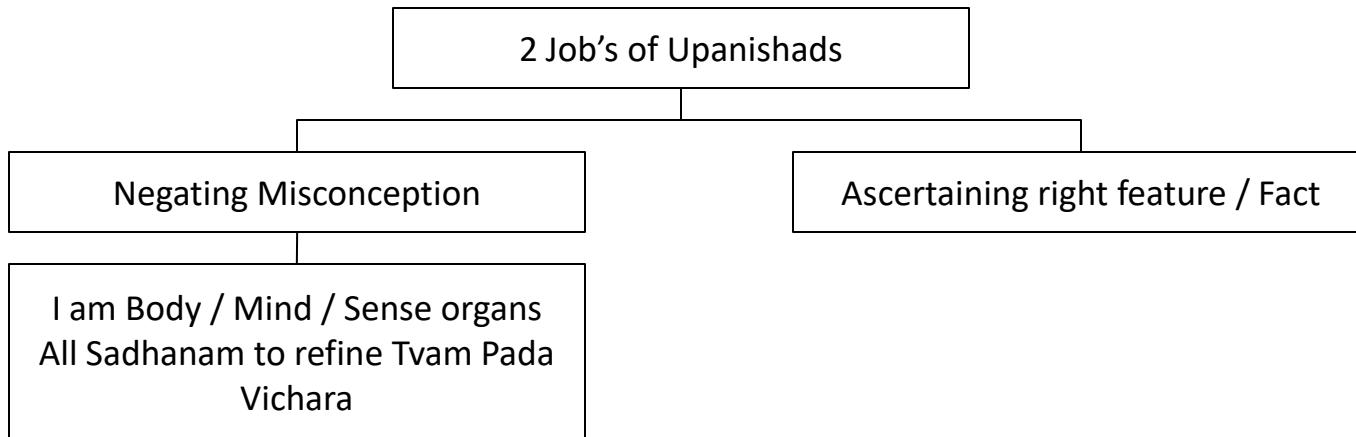
ग्राणादीनि तदर्थश्च पृथिव्यादिगुणाः क्रमात् ।
रूपालोकवदिष्टं हि सज्ञातीयार्थमिन्द्रियम् ॥ २ ॥

Smell etc., (i.e.,the senses) and their objects are produced from earth etc. respectively as the senses have for their objects things of their own kind e.g., colour and light (The latter beings of the same nature as the former, its object)
[Chapter 16 - Verse 2]

- Tvam Pada Vichara... Tat Tvam Asmi.

Law :

- Knowledge of sentence depends on knowledge of words constituting sentence.
- T vam Pada Vichara – Significant, because it is dealing with Myself.
- Self enquiry important because we have this misconception regarding our self.



- Sanyasa Ashrama for refined knowledge of T vam Pada.

Verse 1 to 4 :

- Real I - Atma am different from Body / Mind / Sense organs.
- Deha / Indriyaha / Manaha Vyatirikta Aham Asmi.
- I am illuminator of all 3.
- I am different from physical body... its a product of Pancha Butas.
- Achetana in nature... Insentient in nature.
- Therefore body intrinsically insentient, Bundle of inert chemicals.

I am ‘Conscious’ being :

- Sthula body and Consciousness - waking
- Sukshma body and consciousness - dream
- Karana body and Consciousness - sleep
- Consciousness - I can't be same as inert body - Achetanatvat Ghatavatu.
- Pancha Bautikavatu, sense organs,... Extend same argument.

Verse 2 :

- 5 Sense organs have 5 fields for functioning.

Indriyani	Fields
<ul style="list-style-type: none">- Eyes- Ear- Skin- Tongue- Nose	<ul style="list-style-type: none">- Colors / Forms / Rupa - Chakshu- Shabda - Srotam- Sparsha - Tvak- Rasa -- Gandhe -

(5) Sense organs	(5) Sense objects
Illuminator / Revealer	Revealed / illuminated

- Sense organs and sense objects have Revealer / Revealed relationship / Sambandha Prakashakam / Prakashyam relationship.

Observation in Tattwa Bodha :

- Every sense organ and sense object are related to one element.
- Sajatiyam - Belong to one specie... both connected to one Bhuta...
- Ears Srotram Indriyam illumine field of Shabda - Artha - Object
- Ears / Srotram - Product of space - Satva Guna of Akasha....
- Akasha Karyam = Srotra Indriyam
- Illumine Shabda Guna - Special property of space.
- Akasha Visesha Guna - Shabda
- Akasha Karya = Indriya - Artham - object
- Sense organs and sense objects are connected to same Akasha element.

Indriyam	Product of Agni Karyam	Illumines Rupa form and color
1) Sense organ of perception - Chakshur Indriyam	- Agni	- Visesha Guna of Agni – Rupa
2) Vag Indriyam	- Jalam	- Taste
3) Nose	- Prithvi	- Smell
4) Skin	- Air	- Touch

1st observation :

- Indriyas and Vishaya belong to same element... therefore called Sajatiyam.

Verse Meaning :

- Pancha Indriyani (5 Sense organs) and Their corresponding, objects have a common source.
- Earth / water / Fire / air /space - 5 Elements
- Each sense object - Visesha Guna of that element.

Law :

- Illuminator and illumined must belong to same specie / Element, Apply elsewhere also.
- Light - Belongs to Agni Tattvam.
- Tejas Tattvam... Light illuminates form / Colour - Not speech.
- Form and Colour belong to Agni Tattvam.

Rupa(Form) - Aaloka (Light) :

- If sense organs and sense objects belong to same specie, and If sense Objects Achetanam, sense organs also Achetanam - Intrinsically inert not sentient.
- Have borrowed sentiency because object is Achetanam, Indriyam Achetanam...
- Indriyani Achetanaha – Sajatiyatvat - Ghatavatu.

- Therefore sense organs inert / Like pen... Pen is enlivened by me... functioning intelligently.
- I am different from pen... Similarly I am different from inert body, I bless - Remaining different.

Verse 3 :

**बुद्धयर्थन्याहुरेतानि वाक्पाण्यादीनि कर्मणे ।
तद्विरूपार्थमन्तस्थं मन एकादशं भवेत् ॥ ३ ॥**

These are called the organs of knowledge; the larynx and the hand etc. Are called the organs of action; and the mind, the eleventh, which is within the body, is for the purpose of knowing different objects one after another (As they tend to present themselves at the same time) [Chapter 16 – Verse 3]

5 Sense organs	Extend to
<ul style="list-style-type: none"> - Acquiring knowledge - 5 Entrance gates I receive 	<ul style="list-style-type: none"> - 5 Karmeindriyas - Vak / Pani / Padav / Payu / Upastha... - Meant for Action - 5 Exit gates - I contribute

- As knower - I receive / I contribute, Bhagawan wants to balance life.
- Interior to 10 sense organs - Bahya Indriyani - Can contact directly external world.
- Mind - Internal - Can't directly contact world... only through sense organs.
- Therefore called Antahkaranam - Internal organ.

What is purpose of mind?

- 5 inputs and 5 outputs

Why 11thAntahkaranam?

- Which sense organ must function at a particular time - Should be chosen?
- Eyes / nose / skin / ears... Open Shabda / Sparsha / Rupa / Rasa / Gandha... are all gate crashing into 5 sense organs.
- Eyes / Ears... Open... Simultaneously focus - On both is traffic jam and Confusion.
- Traffic police... Regulates traffic.
- If 5 stimuli... Stimuli enter then mind crazy...
- Traffic police - Choosing / Selecting / Regulating instrument... Tap / Radio – Knob selector.
- One direction = Radio... Mind decides... Entire mind behind ears... only receive sound.
- If TV watching... don't hear...

Who does blocking / Opening?

- Selector instrument is called mind Regulator / Traffic controller...
- Vikalpa = Selection / Choose / Regulate...
- Blocking / Opening... of 5 fold sensory stimuli... Shabda / Sparsha and choose relevant sense organ... 11th Sense organ = Internal...

Verse 4 :

निश्चयार्था भवेद्बुद्धिस्तां सर्वार्थनुभाविनीम् ।
ज्ञाताऽस्त्मोक्तः स्वरूपेण ज्योतिषा व्यज्ञायन्सदा ॥ ४ ॥

The intellect is for determining Objects. Always illuminating the all-pervasive intellect by its light, which is its own nature, the self is called the knower. [the purport of the above four Verses is that the self is different from the body, the senses, the mind and the intellect.] [Chapter 16 – Verse 4]

- Mind selects sensory field of operation.
- After choosing to hear... it also filters and focuses...
- Filters birds sounds / External sounds for hearing lecture.

1st :

- Allows external world to enter.

2nd :

- Selection / Filtration and Allows segment of world to enter - Whole world in front.

3rd Function : Judgement...

- Doesn't receive stimuli neutrally but Judges... beautiful / Wonderful / Hopeless....
- Priya Vishaya / Dvesha Vishaya...
- Mind Judges - Good / Bad / Agreeable / Disagreeable.
- Mind receives speech... Not blindly accept what I say...
- If intellect not convinced, will not accept.
- More informed / Educated - Better judging. Judging faculty is called Buddhi.
- When inner instrument functions as regulator it is called mind.
- When instrument passes judgement whether expressed or not outside, judgement takes place.

How was class? Nice / Boring...

- Intellect - Passes judgement every moment, don't be judgemental - Wrong expression...

- Antahkaranam one... 2 Names depend on 2 functions...
- As Regulator - Called mind
- As Judgement maker / Decider - Called intellect..
- Nischayartha Buddhi... Mind called intellect when it takes function of judging.
- While judging not receiving.
- While receiving can't judge
- While Judging can't Receive.
- If doubtful... To check validity of something... tend to close eye.

1st	Then
Receive	Judge / Assert

- Body / 10 sense organs / Mind - I am not.

Why I am not mind ?

- Ananda Giri commentary, Good, brief... Swamiji follows Rama Tirtha... elaborately comments.
- Mind is instrument... I Am using / Handling, instrument(Karanam)

Wielder = Karta :

- Karta different from Karanam.
- I am not pen / Mind instrument.
- Karanatvat like pen... external instrument mind... closer instrument... Karanam...

Waking :

- Use mind instrument and interact with world... Like to use pen in class...

Sleep :

- Set aside Pen / Mind instrument, transaction stops / End, not my end.
- I continue - Mind comes and goes - I continue to exist...

Who am I ?

- I am Consciousness - Principle who blesses mind with light.
- Inert mind is blessed with sentiency by me.

Mind and thought :

- I illumine and Enliven mind and through mind Enliven sense organs, Enliven body, all get activated by me :

I am Consciousness principle - 5 Features..

- I survive if all disintegrate.
- I am Jnanata - Illumining / Activating / Enlivening principle.
- Powerful mind - Glory of mind, Can function in all sections of world - Shabda...
- Appreciate emotions / Ideas / Theory / Equation / Gross / Subtle...
- I activate great instrument.
- Electricity activates fan
- I activate mind.



How I illumine?

- Svarupa Jyotisha Vyanjan Jnanam.
- Illumining by my intrinsic nature called ‘Consciousness’ principle.
 - I am not endowed with Consciousness.
 - I am the ‘Consciousness’ / Awareness.
- If I possess clip Consciousness... I will be different from clip.

Vedanta :

- I am not possessor of Consciousness I am ‘Consciousness’ itself.
- Consciousness not attribute. It is a thing in itself.
- Basic substance of my body(Called Jivatma) / Universe(Called Paramatma)
- Not attribute of matter, Svarupena Jyoti Vyanjan means illumining intrinsically

Sada - Eternally :

- Illumines - Happy / Blank / Unhappy mind / Thoughtful / Thoughtless.
- I am awareness principle.
- Mind = Object... I am subject Consciousness - Called Atma.
- Consciousness which objectifies mind is called Atma... Foundation upon which Shankara builds other ideas... Receive / Judge / Assimilate.

Lecture 92

Verse 4 :

निश्चयार्थी भवेद्बुद्धिस्तां सर्वार्थनुभाविनीम् ।
ज्ञाताऽस्त्मोक्तः स्वरूपेण ज्योतिषा व्यज्ञायन्सदा ॥ ४ ॥

The intellect is for determining Objects. Always illuminating the all-pervasive intellect by its light, which is its own nature, the self is called the knower. [the purport of the above four Verses is that the self is different from the body, the senses, the mind and the intellect.] [Chapter 16 – Verse 4]

- Body / Sense organ / Mind - Born out of 5 elements.
- Therefore Inert / Jadam, Atma lends Consciousness called Reflected Consciousness, makes as though sentient.
- Temporary sentiency, Experience external universe.
- Atma lends Consciousness to mind.

(Problem) :

- Mirror outside, sun outside / Mind inside, Atma inside)
- Sun illuminates mirror - Converts mirror into bright luminous thing.
- Mind originally not illuminator - with borrowed brightness, becomes illuminator without mirror... sun can't illumine.
- Mirror not illuminator in midnight.
- Mirror with borrowed light / Reflected light becomes secondary illuminator.

Sun :

- Primary illuminator / Original... Sun
- Mirror doesn't illumine.
- Mirror is object of primary illumination.
- Dark room is object of secondary illumination.
- Primary illuminator - Sun
- Secondary illuminator – Moon
- Atma Consciousness is Sun...



Primary illuminator doesn't borrow 'Consciousness'

- Mind - Mirror - No light of its own.
- Atma - Sun - Primary indicator - illumines Mind - Comparable to mirror.
- Mind - Mirror gets illuminated by Atma and mind.
- Mind - Borrows light from Atma - Just like mirror borrows reflections.
- With borrowed Consciousness - Mind becomes secondary illuminator.
- I - Primary illuminator - Illumine mind and makes mind secondary illuminator.

Secondary illuminator - illumines what?

- Not mind itself / Not Atma / Illumines - What is in dark room
- External world

- Mind with borrowed Consciousness - Illumines Sparsha / Shabda / Rupa / Rasa / Gandha...
- I illumine mind - Mind illuminates world.
- During Sushupti mind goes to sleep, Secondary illuminator takes rest...
- When mind takes rest - External world, blacked out, because world is illuminated by secondary illuminator.

Primary illuminator does it go to sleep?

Katho Upanishad :

य एष सुप्तेषु जागर्ति कामं कामं पुरुषो निर्मिमाणः ।
तदेव शुक्रं तद्ब्रह्म तदेवामृतमुच्यते ।
तस्मिल्लोकाः श्रिताः सर्वे तदु नात्येति कश्चन । एतद्वै तत् ॥ ८ ॥

Ya esa suptesu jagarti kamam kamam puruso nirmimanah,
Tad eva sukram tad Brahma, tad eva amrtam ucyate.
Tasmin-lokah sritah sarve, tаду natyeti kascana. Etad vai tat ॥ 8 ॥

The Purusa who remains awake shaping (all sorts of) objects of desires (into dreams) even while we are asleep – verily, that is the Pure, the Brahman, and that is also called the Immortal. In That rests all the worlds and none can transcend That. This verily is That (which you asked for). [II – II – 8]

During sleep mind taking rest :

- I Primary illuminator never go to rest - Keep illuminating mind.
- Sleeping mind / waking mind.
- Primary illuminator is called Sakshi
- Mind with borrowed ‘Consciousness’ called Ahamkara.
- During sleep - Ahamkara dissolved, Sakshi is always aware of Dissolved mind.



What is meaning of I? Self / Aham?

- Meaning of word I - Is mix of 2 - Sakshi and Ahamkara - Mix.
- Whenever Sakshi is there Ahamkara is...

What is aim of Vedanta ?

- Out of mix of Sakshi and Ahamkara, learn to claim Sakshi part as I, Real I and disclaim Ahamkara part... lower / Temporary / Mithya part.
- Secondary Ahamkara - Can use, but learn to detach, - Subject to Arrival / Departure, Mithya.

Chapter 7 - Gita :

- Higher I = Para Prakirti
- Lower I = Apara Prakirti
- Entire creation... mix of both, Learn to shift lower I to higher I - Aim of Vedanta.
- Higher I = primary illuminator.

What benefit I Get?

- Ahamkara is eternal Samsari... will never be free from problems of Karta / Bokta / Sanchita...
- Agami karma - will take one body - Birth / Old age / Disease / Death... not solution.

Gita :

य एनं वेत्ति हन्तारं यश्चैनं मन्यते हतम्
उभौ तौ न विजानीतो नायं हन्ति न हन्यते॥ २.१९ ॥

He who considers this (Atma) to be a killer and he who considers this (Atma) to be killed, both of them, do not know. This (Atma) does not kill; nor is it killed.
[Chapter 2 – Verse 19]

- Ahamkara - Can't get liberation.
- Atma - Need not get liberation

What is liberation?

- Shifting I from Ahamkara to Atma... = liberation - In my hands.
- Atma has natural light.
- Mind becomes alive and illuminates world.

Remember 4 Words :

Primary illuminator	Secondary illuminator
- Sakshi - Sun	- Ahamkara - Mirror - Darkness

Verse 5 :

व्यञ्जनस्तु यथाऽऽलोको व्यञ्जयस्याकारतां गतः ।
व्यतिकीर्णोऽप्यसंकीर्णस्तद्बृज्ञः प्रत्ययैः सदा ॥ ५ ॥

Just as light assumes the forms of objects revealed by it, but is really different from, though apparently mixed up with, them, so the self is different from the mental modifications (Whose forms it assumes while revealing them)[Chapter 16 – Verse 5]

- Hall pervaded by light.
- Light has no shape but pervades phone and light pervading phone is visible to eye.
- Light is beyond phone but can't perceive, perceive light only on phone.
- Appreciate 'Mind' light, not in Unmanifest light.

Our Mistake :

- Phone located here only, therefore light also located here only.
- No light beyond phone - Our conclusion.
- Beyond, Unmanifest light / Unlocated light, not perceived.
- Unlocated light appears to be limited in nature.
- Limitless / Formless / Unlocated light, seems to be limited / Formed / Located.
- It falls on object - When pervading phone - Because you see light here only.
- Light appears formed / Limited.

Same problem in ‘Consciousness’ :

- Real nature of Consciousness - Limitless / Formless Unlocated Consciousness.

Pervades body like - Light pervading phone :

- ‘Consciousness’ manifests as life principle / Sentiency.
- Consciousness manifests in the body but beyond also Consciousness is there in Unmanifest form.

Our Blunder :

- Consciousness is limited / Confined to body only.
- Consciousness not beyond - Only in this body.
- Many ‘Consciousness’ in many bodies... is blunder by scientists.

Scientist : Consciousness is in brain :

- If brain is destroyed, Consciousness destroyed.
- Consciousness - Seems to be formed - Takes form of body / Limited / located.
- (Upadesha Sahisri - Usi - Molakai - Every line)
- Aaloka - Formless light which is illuminator of formed objects.
- Vyanjakaha - Illuminator
- Formless Consciousness - Seemingly appears to have / Possess form of illumined object.
- Light round / Long ends here - Not beyond.
- Non experience doesn't prove non existence.
- Non experience proves non manifestation.

Light falls on phone with dust :

- Not contaminated by impurities on phone.
- Intimately present but uncontaminated not sullied.
- Light falls on wet cloth - Light not wet.
- Light falls on flame - Not burnt

Gita :

अच्छेदोऽयमदाह्योऽयमकलेदोऽशोष्य एव च।
नित्यः सर्वगतः स्थाणुरचलोऽयं सनातनः ॥ २.२४ ॥

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

- Consciousness - Pervades sense organs / Body / Mind.
- Illumines all but not contaminated by impurities.
- Physical / Emotional - Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ
 मदो नैव मे नैव मात्सर्यभावः ।
 न धर्मो न चार्थो न कामो न मोक्षः:
 चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

Na Me Dvessa-Raagau Na Me Lobha-Mohau
 Mado Naiva Me Naiva Maatsarya-Bhaavah |
 Na Dharmo Na Ca-Artho Na Kaamo Na Mokssah
 Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||3||

Neither do I have Hatred, nor Attachment, Neither Greed nor Infatuation, Neither do I have Pride, nor Feelings of Envy and Jealousy, I am Not within the bounds of Dharma (Righteousness), Artha(Wealth), Kama (Desire) and Moksha (Liberation) (the four Purusharthas of life), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness. [Verse 3]

न पुण्यं न पापं न सौख्यं न दुःखं
 न मन्त्रो न तीर्थं न वेदा न यज्ञाः ।
 अहं भोजनं नैव भोज्यं न भोक्ता
 चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥४॥

Na Punnyam Na Paapam Na Saukhyam Na Duhkham
 Na Mantra Na Tiirtham Na Vedaa Na Yajnyaah |
 Aham Bhojanam Naiva Bhojyam Na Bhoktaa
 Cid-Aananda-Ruupah Shivo[a-A]ham Shivo[a-A]ham ||4||

Neither am I bound by Merits nor Sins, neither by Worldly Joys nor by Sorrows, Neither am I bound by Sacred Hymns nor by Sacred Places, neither by Sacred Scriptures nor by Sacrifices, I am Neither Enjoyment (Experience), nor an object to be Enjoyed(Experienced), nor the Enjoyer (Experiencer), I am the Ever Pure Blissful Consciousness; I am Shiva, I am Shiva, The Ever Pure Blissful Consciousness.[Verse 4]

- Consciousness - Has intimate association with body / Mind complex.
- Uncontaminated / Unpolluted... Nitya Mukta / Shudha Svarupaha.
- Tad Vad - Like pure light. Illumines all but uncontaminated.
- All students leave hall but light continues...

- Illumines absence of students
- Thoughts and Presence of thoughts are impurities

Consciousness Not affected :

- Consciousness is primary illuminator - (PI) - Asakeemaha – Unsullied.
- Any number of thoughts, let them come and go.
- Impurities of thoughts do not sully Atma.
- Train Myself = I am primary illuminator (PI)
- In ‘Mind’ allow thoughts to rise in mind - Don’t push off.

Ask question in mind :

- Are these thoughts known / unknown.

Answers :

- Very clearly known.

Who is knower?

- I Chaitanyam / Sakshi is knower.
- If thoughts go away and Mind is blank.

Ask question - + Answer :

- I am illuminator of thoughtless mind also.
- I illumine thoughtful mind and thoughtless mind.
- Whatever be nature of thought I am Asangaha.

Asangoham Punah Punah :

asangOham asangOham asangOham punah punah
sacchidanandaroopOham ahamevaahamavyayah II

unattached, unattached, unattached am I, again and again; of the nature eternal Existence-Knowledge-Bliss am I; I am That. That am I, which is the irreducible, immortal, endless factor. [Verse 2]

- Sit quietly claim I am Primary illuminator.

Verse 6 :

स्थितो दीपो यथायत्रः प्राप्तं सर्वं प्रकाशयेत् ।
शब्दाद्याकारबुद्धीर्ज्ञः प्राप्नास्त्रद्वत्प्रपश्यति ॥ ६ ॥

The self illumines, without effort, the intellect in the forms of sound etc. Present before it; like a stationary lamp devoid of any effort which illumines everything within its reach.
[Chapter 16 – Verse 6]

- Feature of Primary illuminator.
- Sunlight illuminating planet / Object not deliberate action on part of sun.
- If illumination is part of action it will have beginning and end.

We will and Plan for every action :

- Illumination nature of sun. Anything around gets illumined.
- Sakshi illuminating mind not wilful / Temporary action - Sakshi doesn't think to illumine or not!
- If mind stops to be secondary illuminator, class will disappear.
- Sakshi makes mind secondary illuminator - Talk perceived.
- If Sakshi withdrawn - Class ends.
- Sakshi illumination not action but natural phenomenon.

Lecture 93

Verse 6 :

- Nature of real Self - Tvaṁ Pada Lakshyartha to understand Tat Tvaṁ Asi.

Components of I

- Sakshi Chaitanyam, original sunlight, primary illuminator
- Self Evident
- Self Proven
- No Location
- Reveals Mind

- Mind
- Located
- Inert by itself
- Matter
- I, Primary illuminator, illumine mind and bless mind with Reflecting Consciousness

- Original sunlight blesses mirror with reflected sunlight.
- Mind and Reflecting Consciousness mix becomes secondary illuminator (SI)
- Like mirror is secondary source of light / Illuminator = Reflecting Medium (Mind) and Reflecting Consciousness.
- Mix becomes secondary illuminator - SI, called Ahamkara / Karta / Bokta.
- Primary illuminator = Sakshi
- Atma and Mind not physically separate.
- Sun - Mirror - Physical distance exists.
- Between Sakshi and Ahamkara... no distance
- Proximity and Intimate, Discriminate intellectually only.

Analyse experiences :

- In deep sleep state, Primary illuminator, Sakshi illuminates sleep... Continues to be awake, Don't feel localisation.
- Because Sakshi doesn't have localisation.
- In waking / Dream - Mind - Secondary illuminator - Awake / Active.
- Mind feels localised In Jagrat and Svapna.

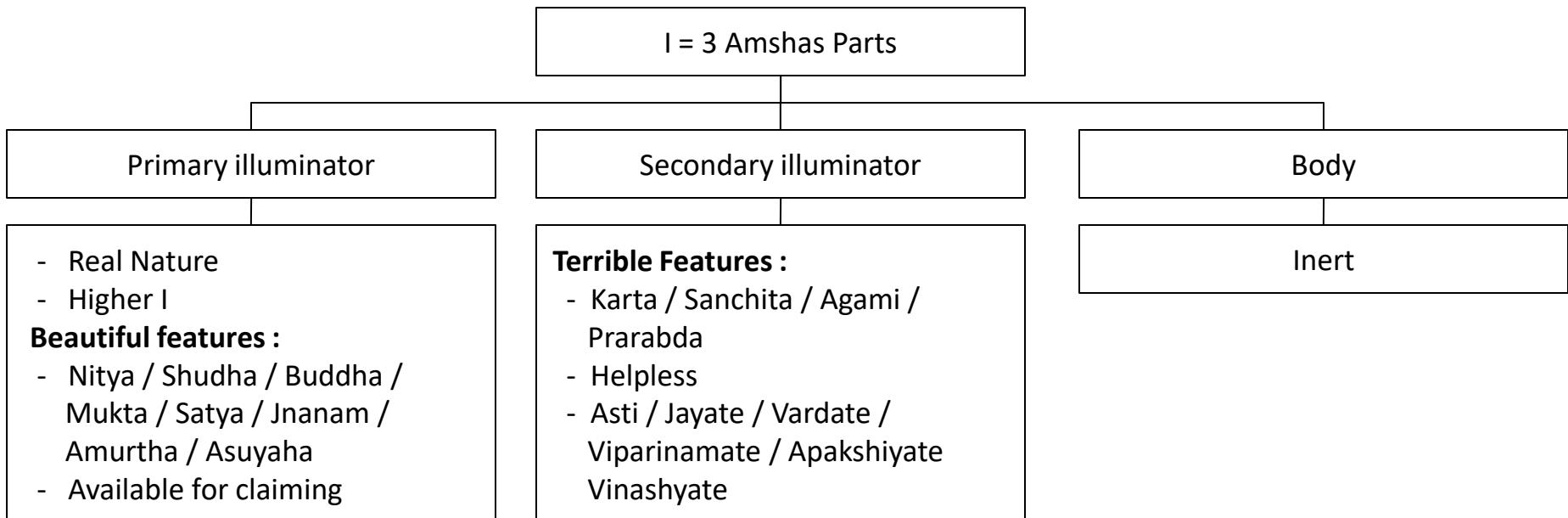
In Jagrat :

- Both Primary illuminator and Secondary illuminator active, Adyar Balavidya Mandir... Feel localised.
- Primary illuminator - illuminates dozing Ahamkara.
- Secondary illuminator - Temporarily dissolved.
- Loose sense of localisation - Don't feel you are in Adyar / Singapore.
- Localisation belongs to Ahamkara - Secondary illuminator and when it is dissolved - external world not available.
- External world can be experienced, only when Secondary illuminator - Ahamkara is available.
- When only Sakshi is alone - No world experience.
- Only when Ahamkara is active, external world is visible.

- Secondary illuminator - Called Karta / Bokta / Pramata.
- Secondary illuminator - Has Sanchita / Agami / Prarabda.
- Secondary illuminator - Gets connected to physical body because of Kamya(Karana Shariram)

Primary illuminator - has no karma :

- Therefore can't get linked to karma, Sakshi Chaitanyam is there independently.
- Ahamkara is hooked to physical body because of karma.
- Sakshi / Ahamkara / Body are available in individual composite bundle.



Verse 5 :

- I am here - I acquire disease from world - Hereditary from parents - Sugar / heart problems.

- Secondary illuminator - Subject to helpless ups and downs.
- Unpredictable / uncontrollable - One part of Sanchita Karma becomes Prarabda and will give body.
- Ahamkara = Miserable Secondary illuminator - which is connected to body.

Shankara :

- Helps to lift identifications from lower Ahamkara and identify with Sakshi - identified with Ahamkara, holding to some sari - Wife - Companion - Life empty, otherwise!!
- As Sakshi - Asangoham
 - Ahameva Advayaha.
- Choice is yours, don't blame God, Come out of slush of Samsara.

Primary illuminator	Secondary illuminator	Body
Sakshi	Ahamkara	Can't be Physically dissected and shown like frog cutting

- Subtle and Imaginative mind to intellectually, cognitively separate 3 features....
- Apply Bhaga Tyaga Lakshana and Claim Sakshi.

Verse 6 :

- One original sunlight illumines many mirrors below.
- Moon = Maha mirror.
- Sunlight falls on moon.

- Non luminous moon with borrowed sunlight becomes bright...
- Cosmic phenomena - 9 Crores - Miles away 60,000 miles away.
- Can read book on moonlight.
- Moon like Mind - Presiding deity.
 - Mind has reflected light of ‘Consciousness’
 - Moon has reflected light of sun.
- Original light illuminates objects, No efforts put to illuminate object.
- Doesn’t will / Plan, by presence sun illuminates object.
- Sakshi illuminates Mind by presence - No thinking...

Sakshi doesn’t say :

- If thoughts bad - will not light up mind.
- By mere presence lends ‘Consciousness’ to mind.

Ayathanaha (Adjective to Deepaha) Sthitaha :

- Effortlessly.
- Light doesn’t discriminate also.
- Uniform - Dirty / Clean
 - Raaga / Dvesha - Moha...
 - Daya / Santosha - Shanti / Prema
- Conditions of mind / thought’s Sakshi illuminates.

- Reveals thoughts rising in mind
- Cognition in mind
- Sound / smell / Form...
- What thought comes depends on sense organ, open eyes... Rupa Akara Vritti formed in mind.

Ear :

- Shabda Akara Vritti - Formed in mind
- Sparsha / Rasa / Gandha Akara Vritti - Formed in mind.
- Consciousness - Spreads over thoughts and thoughts become bright and alive.

Like student entering hall :

- Body not self luminous - Otherwise will be radiant in dark room.
- Non luminous body enters hall.
- Light pervades hall - Falls in body and becomes bright - Eyes able to see.
- Mind = Hall - Light pervading hall
 - Consciousness Pervading mind.
- Thoughts rising - Like person entering hall.
- Non luminous thought becomes luminous and perceptible... its spread over by Reflected Consciousness... with Reflected Consciousness, thoughts become live bright sentient thought.

- Kama thought of desire rises
- Anger thought of anger rises
- Jealousy thought of jealousy rises
- Blank thought arises

Pervaded and illumined by primary illuminator

Verse 7 :

शरीरेन्द्रियसंघात आत्मत्वेन गतां धियम् ।
नित्यात्मज्योतिषा दीपां विशिष्णवन्ति सुखादयः ॥७॥

Pleasure etc. Qualify the intellect identifying itself with the combination of the body and the senses and illumined by the eternal light of the self. [Chapter 16 – Verse 7]

- When Secondary illuminator - is going through physical pain, all near and dear sit closely.
- Pain will be experienced by Ahamkara only.
- In intimate suffering we are alone.
- TV can be shared - Not physical pain, therefore learn to handle - we feel deserted after near and dear leave.
- Secondary illuminator - is associated with body and it becomes Sukhi / Dukhi / Raaghi / Dveshi.

Ahamkara :

- These are attributes of Ahamkara.
- Ahamkara has to go through bodily pleasures and pains.

- Is Sakshi Sukhi / Dukhi... Sakshi illumines Sukhi / Dukhi Ahamkara.
- By itself neither Sukhi / Dukhi... Attributes belong to Saguna Ahamkara

Verse 6 :

- Any thought that arises in the mind, Sakshi illumines.
 - Like students come and go - Light continues
 - Similarly thoughts come and go - Sakshi continues.
- With this topic Vidyaranya - Starts Panchadasi... In all Shabda / Sparsha... Thoughts – Consciousness witness remains same.

Verse 7 :

- Primary illuminator not limited to body / karma.
- Karma takes one to higher / Lower / Middle / Body.

Higher	Lower	Middle
Devatas	One touch plant / Animals without intellect	Manushya

- Connection to body only through Ahamkara (Mind and Reflected Consciousness) Being karta / Bokta has karma.
- My Ahamkara has Sambandha with my Sthula Sharira.
- Every body can give pleasure and pain to only one Ahamkara.

Verse Meaning :

- Mind - Secondary illuminator, with Reflected Consciousness identifies with body which it has brought because of Prarabda karma...
- Ahamkara can identify with this body only. Can't get out or identify with another.
- Can't escape biological pain - Mosquito pain caused by Prarabda.
- Number of sense organs determined by Consciousness Ahamkara - Born deaf due to Karma.
- Plant - Only Tvak Indriyam - Caused by karma Sangata.
- Varieties of pleasures and pain come, 'depression' jealousy, attribute of Secondary illuminator.
 - Primary illuminator has no attribute - illumines only
 - Secondary illuminator - Ahamkara.
- Ahamkara is blessed by Nitya Atma Jyoti... Original 'Consciousness' belonging to Sakshi Chaitanyam.
- Ahamkara never free from attributes, Sakshi ever free from attributes.

Verse 8 :

शिरोदुःखादिनात्मानं दुःख्यस्मीति हि पश्यति ।
द्रष्टान्यो दुःखिनो दृश्याद्वष्टृत्वाच्च न दुःख्यसौ ॥ ८ ॥

For one considers oneself to be distressed by pain in the head etc. The seer is different from the seen i.e., that which feels pain. The self is free from pain as it is the seer (Of the Pain)
[Chapter 16 - Verse 8]

- For every individual at every moment, body is associated with Ahamkara.
- It has bought this body through karma payment...
- I am Dukhi with pains... As Secondary illuminator... Ahamkara - Mind and Reflected Consciousness, Sabasa Antahkaranam.
- Reflection with Ahamkara, with reference to Ahamkara - Person says I am Dukhi.
- Primary illuminator - Sakshi - Drashta... Is different from Dukhi Ahamkara...
- Qualified with pleasures and pains... (MS) - Maha Samsari.
- Primary illuminator different from Ahamkara which is qualified with Dukham.
- Ahamkara is subject w.r.t. Atma.

Mind is Subject	Object
Illuminator subject w.r.t Room / world	W.r.t Sun / Atma / Sakshi

Lecture 94

Verse 8 - Chapter 17 and Upadesha Sahasri :

शिरोदुःखाद्विनात्मानं दुःख्यस्मीति हि पश्यति ।
द्रष्टान्त्यो दुःखिनो हश्याद्वृत्त्वाच्च न दुःख्यसौ ॥ ८ ॥

For one considers oneself to be distressed by pain in the head etc. The seer is different from the seen i.e., that which feels pain. The self is free from pain as it is the seer (Of the Pain)
[Chapter 16 - Verse 8]

Atma Svarupam - Main topic :

- If meaning of Tvam in Tat Tvam Asi is clearly grasped then its identity with 'Tat' - Brahman will be clear.
- Tat Pada Aikyam depends on Tvat Padartha Jnanam.
- Tvat Padartha = Atma Svarupam - Real nature of Myself.
- Atma is a consciousness principle different from body / Mind complex and illuminator of Body / Mind complex.

1) Buddhi / Manaha Prakasham :

- Atma's light, not physical, light seen by eyes which is perceptible to eyes.

Vedanta's illumine means :

- Making something known.
- Without consciousness - Principle - Body / sense organs / Mind will not be known.
- Knowability possible because of 'consciousness' principle.

Verse 4 :

- Buddhi Prakashavatvam.

Verse 5 - Asangatvam :

- Being illuminator of body / Sense complex.
- Sakshi is not contaminated by what it illumines / Not polluted / Sullied by...
 - Light not wet by water in hall
 - Light not sullied by dirt in hall
 - Light not burnt by fire in hall
- Achedyoyam /Adyayaha...

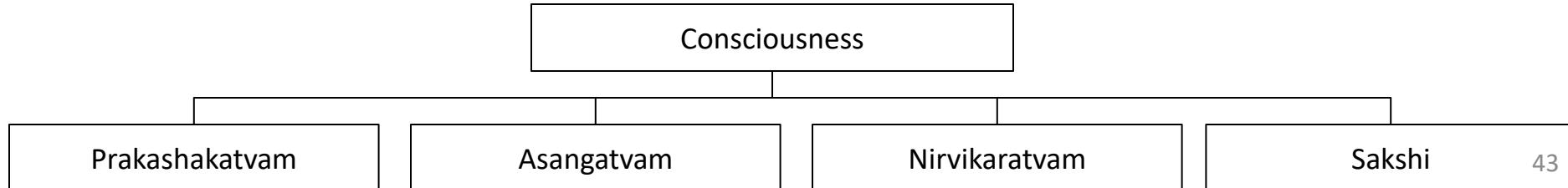
Verse 6 :

- To illumine Body / Mind complex, body doesn't put forth action use verb illumine.
- Sakshi - Sakshat Ikshate iti Sakshi

↑

Without requiring instrument.

- Pramana Nairapek Shyena - Karana Sahayam Vina... Without requiring Karanam instrument.



Verse 8 :

- When I – Sakshi, Pure, illumine mind by presence, mind becomes object illuminated.
- Simultaneously mind gets borrowed ‘Consciousness’ because of formation of Reflected Consciousness Abhasa Chaitanyam. Pratibimba Chaitanyam mind by itself inert.
- Mind by itself insentient... has borrowed sentiency - Borrowed life.
- Borrowed Chetana Antahkarana and is capable of knowing external world.

Mind	Sakshi
Secondary illuminator	Primary illuminator

- When mind becomes Secondary illuminator - Mind gets new name ‘Ahamkara’
- Consciousness called mind / Ahamkara... Illumines world.
- World becomes object of illumination.

Mind / Ahamkara :

- Is subject or object - Depending on context / Standpoint.

Son / Father ?

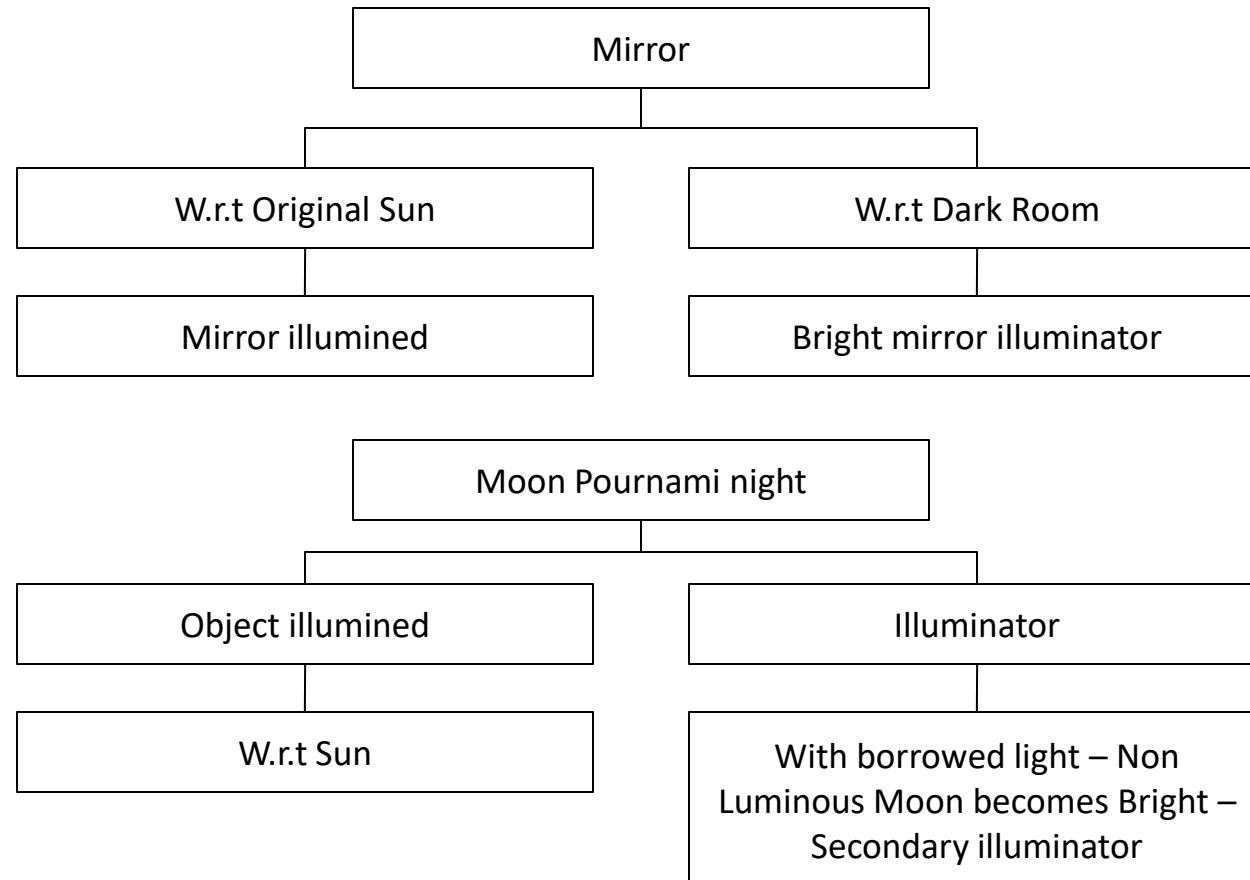
Son	Father
In front of Father	Son

Are you Grihasta :

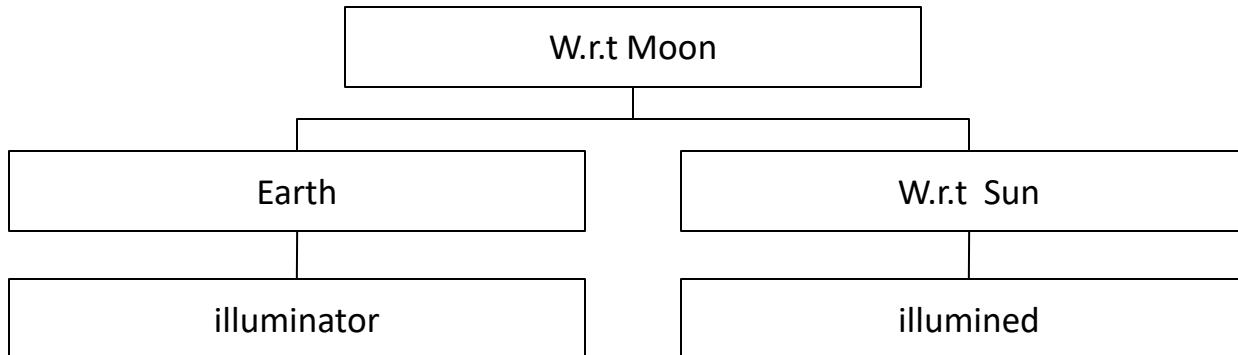
Guru	Sishya
In front of Sishya	Guru

- Ahamkara occupies unique position, Drashta and Drishyam.

Example :



For Secondary illuminator : Object illumined = Earth



Ahamkara - Story - Good!

- Ahamkara is karta / Bokta / Culprit, Has Ajnanam problem...
- Never came - Its inherited fundamental property, Pramata / karta / Bokta... Maha Samsari...
- Ahamkara, by paying Price / Currency of Punyam, accumulated in Sanchita has bought this body.

Sakshi	Ahamkara / Mind	Body
Satyam	Mithya	Mithya

- Sakshi - Paramartika Satyam...
- Ahamkara - Vyavaharika Mithya - Through its Punya Papam has bought Vyavaharika Satya Shariram.
- Now it is exhausting Punya Papam, when Punyam is exhausted, hear good news.
- Papa fructifying - Hear bad news.

- In different situation's in environment, body goes through pleasure / Pain.
- Head ache - Karta / Bokta exhausts Punya Papam.
- Ahamkara Drishtya - Dukhi - Head ache, person looks at himself as one suffering from Body / Mind ache.
- Ahamkara / Mind - Goes through pleasure / Pain, emotional conditions.
- When Ahamkara goes through status of Dukhi / Sukhi, - Adjective... Belonging to Ahamkara - Not to Sakshi.

Definition of Sakshi :

- Sakshi is illuminator of Dukhi - Ahamkara - But Sakshi itself not Dukhi
- Sakshi Drashta not sorrowful.

Why Sakshi different from Ahamkara?

- Drishyatvat Sakshi - illuminator different from Ahamkara... Drishyam is illumined object.
- Sorrow belongs to Ahamkara... Illumined, not to illuminator, Subject / Sakshi.
- Therefore Vedanta says you are Ananda Svarupa, not miserable Ahamkara... secondary illuminator.
- Guru finger shows Sakshi - But student understands as Ahamkara and will look back.
- There is eternal communication gap teacher.
- Guru Refers to Primary illuminator, student stuck to Secondary illuminator, Ahamkara.

- In Vedanta class, intellectuals jump from Secondary illuminator to primary illuminator.
- Condition for Mahavakya Sravanam is extremely important.
- Drashta Sakshi, not Dukhi, sorrowful but drashyam Ahamkara is Sukhi, dukhi.
- Because Drashtrutvat - Atma is, illuminator of sorrowful Ahamkara.
- Sorrow belongs to illumined Ahamkara and not to illuminator Sakshi.

Verse 9 :

दुःखी स्याद् दुःख्यहं मानाद् दुःखिनो दर्शनात्र वा ।
संहतेऽङ्गादिभिर्देष्टा दुःखी दुःखस्य नैव सः ॥ ९ ॥

One becomes unhappy when one identifies oneself with the intellect which has assumed the form of unhappiness but not by merely seeing it. The witness of the pain in the body, which is a combination of the limbs and the senses, does not feel pain. [Chapter 16 - Verse 9]

Sanskrit in Upadesha Sahasri is involved language :

- Thoughts compared in Vakya Vriitti / Tattwa Bodha / Vivekachoodamani...
 - If I look at myself as Sakshi
 - If I identify myself as Sakshi
 - If I claim myself as Sakshi
 - If I am discriminative enough, I can say I am illuminator of sorrowful Ahamkara – object but I am myself not sorrowful.
- Even if Ahamkara goes

I am illuminator	Of Sorrowful Ahamkara
- Subject - Sakshi	- Adjustment belongs to object Ahamkara

- Problem of object can't belong to subject.
- In TV serial sorrow of hero / Heroine belongs to object not watcher of serial... I am free from problems of hero...

If I visit house and I see he is shedding tears - why?

- Tears because I have identified with hero - There is difference between hero and happy me.

Observation	Identification
- Problem of object can't belong to subject	- Problem of object seemingly belongs to subject - Hero lost money - "I have thought of lost money" - identified

Ahamkara :

- Drishya / Darshanat Ahamkara - Abimanat Samsara - Natu Samsara.

Read obituary :

Gita :

दुःखेष्वनुद्विग्नमनाः सुखेषु विगतस्पृहः।
वीतरागभयक्रोधः स्थितधीर्मुनिरुच्यते॥ २.५६ ॥

He, whose mind is not shaken by adversity, and who does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady wisdom.
[Chapter 2 - Verse 56]

- Information on death - Not problem, One minute Chocho... And then smile...
- Ahamkara's sorrow not my problem.
- We look upon ourselves as Ahamkara, is the problem.
- Dukhinaha Darshanat - Because of observation of Dukhi.
- Ahamkara / Observation is Illumination of sorrowful Ahamkara mind.
- I Sakshi - Never will be Dukhi. Attributes of object - Doesn't belong to subject.
- Attributes of Ahamkara - Doesn't belong to Sakshi.

Problem :

- When I look myself as Ahamkara, identified with mind.
- When I claim myself in Buddhi as Dukhi... Ahamkara / looking upon myself / Identified - I claim Dukhi not Brahman Asmi.
 - I am mix of several factors,
 - I claim myself to be Dukhi
- What I am is what I claim to be myself.
- I have choice to select and identify with anyone of :

Shariram	Manaha	Sakshi
	<ul style="list-style-type: none"> - Pratibimba Chaitanya - Ahamkara 	<ul style="list-style-type: none"> - Hero - Original Consciousness

- Which one I want to claim as myself is my choice.

Body :

- I am there for few years... Mortal - Death for body.
- I am Ahamkara - will quit and travel - Urdvam Gachanti - Sraddha problem.
- I Remaining same I have 3 choices to identify with.

Sakshi :

- Will not travel after death... Aham Brahma Asmi.
- No question of Sanchita / Agami / Karta...
- Sraddha is for children.. I am Mukta Purusha.
- Dukhi depends on what I claim.

As Sakshi : I - what is my function?

- Who is observer of Dukham... belongs to body.
- Body is assemblage of limbs and organs.
- I who am observer of pain of body - That Sakshi never sorrowful.
- I am observer of pain in object,
- Adjective of object can't belong to subject.
- Green colour of object can't belong to seer. Colour belongs to clip - Not observer.

Rule :

- Attributes of Observed object can never belong to observer Subject.

Objects :

- Ahamkara / Shariram / Mind pain is its Attribute.

Verse 10:

चक्षुर्वृत्कर्मकर्तृत्वं स्थापेनानेकमेव तत् ।
संहतं च, ततो नात्मा द्रष्टव्यात्कर्मतां ब्रजेत् ॥ १० ॥

May it not be that the self is both object and subject like the eye? No; the eye consists of several parts and is a combination. But the self does not become an object as it is the seer. [Chapter 16 - Verse 10]

- Experienced pain belongs to experienced Ahamkara - Not to subject.
- Sakshi - Ever free from pain, If not experienced you won't talk about it.
- Pain always belongs to Ahamkara - Pain / Raga / Dvesha / Kama / Krodha / Lobha belongs to Ahamkara.

Vairagya Shatakam :

- Name Raaga Dvesha...
- Sakshi can never experience its own pain, only experiences Ahamkara's pain.

Lecture 95

Nature of Atma - Real self.

- 1) Consciousness principle Sakshi Chaitanyam illuminates body / Mind complex.
 - Sakshat Ikshate Iti Sakshi...
- 2) Illuminator light not contaminated with illumined dust...
 - Similarly Sakshi Asangam... Uncontaminated.
- 3) Sakshi illuminates without doing any specific action.
 - In presence of Surya - Everything illumined.
 - Consciousness - Illumines without will / Action / Modification, Verb - without action.

Nirvikarvatvam :

- 4) All attributes - Raga / Dvessha / Sukha / Dukha / Comfort... Belong to Mind which is illumined.

Sakshi :

- Illuminator - Free from attributes.

Law :

- Every known attribute - Property belongs to known object, not to knower subject.
- Drishya Guna - Drishya Ashvitha Bavati.

Drashtuha Naiva Bavati :

- Raaga / Dvesha / Kama / Krodha / Sukhi / Dukhi... attributes of mind – Ahamkara.

- Dharmaha - Gunacha - Not attribute of Sakshi.
- If attribute known - Belongs to known object not knower.
- Sakshi - Nirguna / Nirvisesha Chaitanyam Asmi.
- Knows means, by presence knows.
- Can we say Sakshi knows attributes of itself - its own pain ?

Why Sakshi can't reveal its own attributes?

- Eyes look at themselves with mirror.
- I am Sakshi look at itself with mirror...
 - Lookers Subject - Seen
 - Seer Subject – Eyes

Why can't Sakshi know itself?

- Why Sakshi - Can't be knower of itself and its Attributes?

Subject	Object
Kartru Here	Karma Here

- Karma Kartru - Both subject and object.

Why you say - Sakshi objectifies mind only?

Can't we say :

- Sometimes Sakshi objectifies itself and its attributes?
- It is never possible...
- One and same thing can never be subject and object, with tip of finger can touch everything except tip of finger.
- Tongue can't taste itself.

Exception possible under conditions :

- When a thing has several parts then it can be both subject / object.

Example :

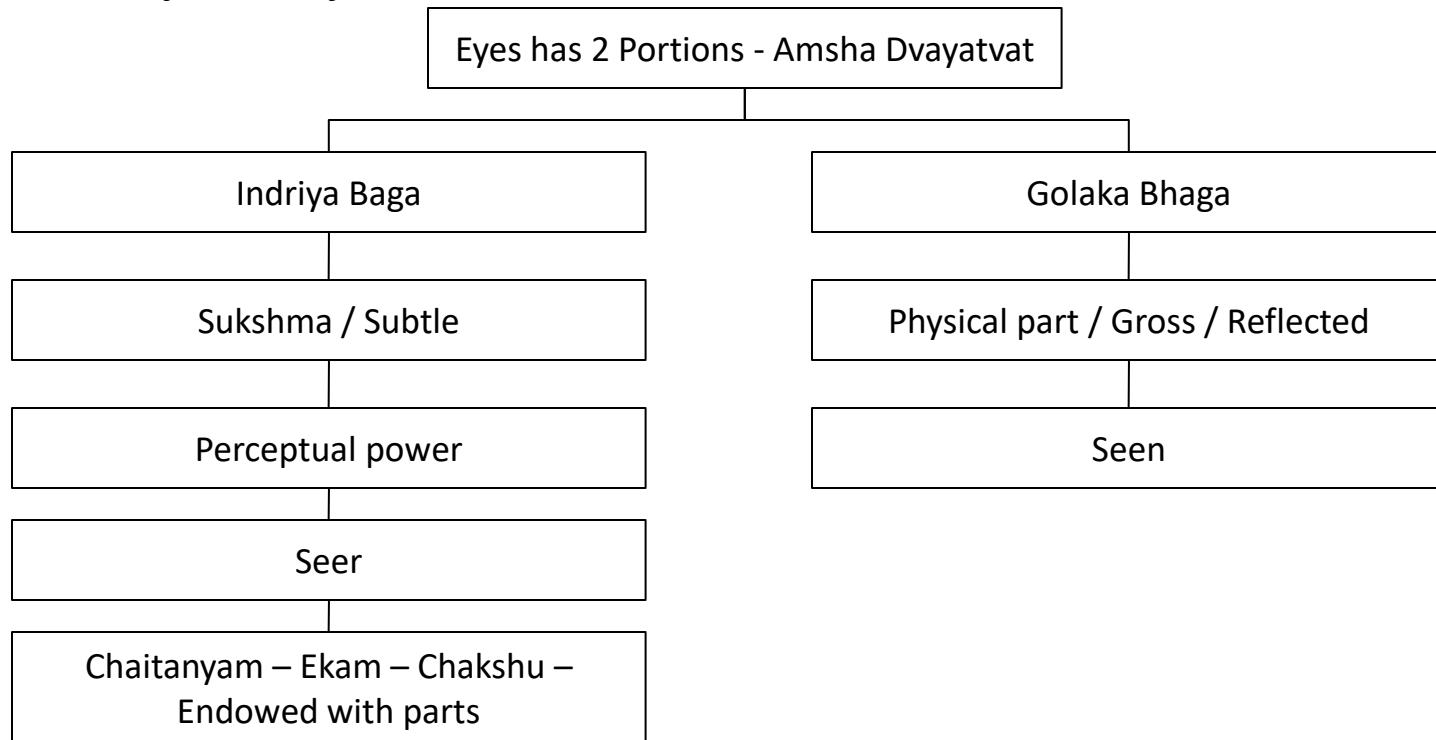
- I Touching myself with my own hand, with hand part touch Nose / Leg - Part.
- I am both subject and object.

Subject	Object
Toucher hand	Touched / Leg

- Possible only when parts are there, Atma has no parts.
- No top / Bottom of Atma
- No left / Right.

Eyes Example :

- Possible subject - Object



- Atma not Samahatam - Assemblage.
- Since Atma has no parts, like eyes, Atma only seer - Never object of knowledge.
- Atma doesn't have part and therefore seer.
- Being ever seer / Ever evident / Ever conscious / - can't be seen /objectified.
- All known attributes belong to the Mind and never to Sakshi / observer...

Do lots of Mananam :

- Atma doesn't become object.

Verse 11 : Question from Nyaya expert

ज्ञानयन्त्राद्यनेकत्वमात्मनोऽपि मतं यदि ।
नैकज्ञानगुणत्वात् ज्योतिर्वत्स्य कर्मता ॥ ११ ॥

One may argue that the self also has many qualities such as, knowledge, effort and so on (And therefore, like the eye it may be both subject and Object). No, it is not so; it can never be an object because like light it has only one quality Viz., knowledge. [Chapter 16 - Verse 11]

Nyaya Philosophy :

- Atma is inert material, like Panchabutas - Jadam.
- Inert material called Atma - Develops attributes in certain conditions.
- Achetana Atma Dravyam (Material) - Develops properties...
- Jnanam = Consciousness = Attribute

Vedantin :

- Consciousness not property.

Nyaya says :

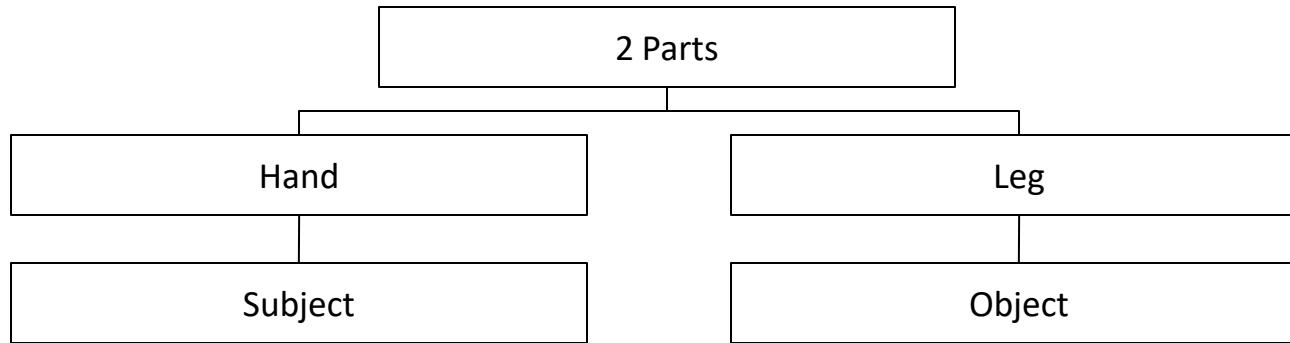
- Consciousness is temporary property, Sometimes sentient... (Jagrat / Svapna).

In Sushupti - insentient :

- Anyayam... 2nd property = Effort / will power / Yathna.
- Will power - Property of mind, Raga / Dvesha... Properties of Atma...
- We say raga Dvesha is mind.
- Atma will have parts in his Matam.

Parts :

- 1) Substance
 - 2) Property called Consciousness / will power / Raga / Dvesha, therefore Atma is Anekam.
- One part of Atma becomes subject and another part object.



- Atma has Jnanam - Consciousness
- Atma has Consciousness / will power / As property - Karta / karma / Punya Papam.

Vedanta :

- Atma not Jadam and consciousness not property.

Vedanta :

- Eka Jnana Gunatva (Svarupam here)
- Atma not inert material but Consciousness itself.
- Consciousness not property but nature of Atma.
- Eka Chaitanya Svarupatvat, will / Sukham / Dukham / Raga / Dvesha... Properties of mind.

Gita :

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७ ॥

Desire, hatred, pleasure, pain, aggregate(Body), intelligence, fortitude – This ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Therefore Atma is not an object - Karmati Nasti



Grammatic Vishayate Jneyata Nasti

Ever Experiencer / Ever knower :

- Never experienced / Known.
- Known as Aprameyatvam and Unobjectifiable.
- Anashiha Apramesya... Tasmat Yudhasva Bharate..

Example :

- Flame illuminates everything but does not illuminate itself as action.
- Need not illuminate itself as object.
- Because it is self effulgent.
- Flame ever illuminator, Never illuminated object.
- Consciousness - Ever subject, Never object.

Verse 12 :

ज्योतिषो द्योतक्त्वेऽपि यदुन्नात्मप्रकाशनम् ।
भेदेऽप्येवं समत्वाऽङ्ग आत्मानं नैव पश्यति ॥ १२ ॥

Just as light, though an illuminator, does not illumine itself, so, even assuming that there is a dividing line (Dividing it into two categories Viz., Subject and object) in the Self, it cannot illumine itself. For it is of a homogeneous consciousness nature. [Chapter 16 - Verse 12]

- Flame - illuminator of whatever falls within its range.
- Doesn't illumine itself...
- It can't illumine itself
- It need not illumine itself... Because illumination is its Svarupa.
- Suppose person says - Flame / Atma illumines itself - Yogachara Buddhists.

Question : When does it illumine ?

- Verb - Action has beginning - From 7 P.M?
- Before 7pm flame should not be bright...!
- Flame doesn't require to illumine itself,
- Before illumination action starts... Flame by its nature luminous.
- Flame doesn't illumine itself.

In the same Way :

- ‘Consciousness’ doesn’t illumine itself at a particular time.
- Consciousness has to know everything else at a particular time...
- Need not know itself... at a particular time.
- Even before illumination action, flame was ever bright.
- Even before knowing action - ‘Consciousness’ - Ever evident - Aham ‘I’
- Self evident - Svayam Prakasha Aprameya.
- In Samadhi, saw Atma and came is not correct.
- No question of Atma experiencing at a particular time(Logically fallacious) Because Atma ever evident ‘Consciousness’.

Nyaya - Sakshi Atma :

- Atma doesn’t experience itself at a time / Cannot / Need not / Does not - It is ever evident.

Why not one part experience another part of Consciousness?

- Because Consciousness has no parts.
- For argument = Lets assume ‘Consciousness’ has parts - Right side objectifies left side.
- Consciousness - can’t objectify because Samanataya Svayam Prakashavat, both parts being same.
- Which part will objectify which part.

- Assuming tube light - Left / Right side.
- Right side can't illumine left side - Both being equally, Bright - Can't have illuminator - illumined Sambandha.

Samanataya Svayam Prakashavat...

- Evam therefore you can't say 'Consciousness' is experienced at a time.
- People work for Atma Anubava.
- After 18 years of data, have Atma Jnanam and not Atma Anubava...

Atma can't peep and say Hi!

- No question of experiencing Atma at a time.
- Flame - Ever bright
- Atma - Ever evident

Where is that Atma?

- Tat Tvam Asi.

Lecture 96

Features of Atma :

- 1) Budhyati in mind / Sense organ - Prakashyate, Atma.
- 2) Asanga Svarupa... Not contaminated by whatever it illumines.

3) Nirvisesha :

- Free from attributes, Attributes belong to Mind / Body / Sense organs.
- 4) Atma - Ever experienced - Never object of experience.

Expressed as :

- Apramayanaha and Svaprakashakaha
↓
Unobjectifiable Unexperiencable
- Existence can never be questioned.
- All objects possible only because of Atma - subject -

Principle :

- Subject can never be objectified but existence of subject can never be doubted.
- Existence of camera can never be doubted - Never seen in picture.
- Picture is possible because of camera.
- Consciousness - Like camera, Because of Consciousness - Everything Experiencable but 'Consciousness' itself is not Experiencable object.

- Its existence can never be recognised through particular experience.
- Objects recognised through particular experience.
- Complementary pair - Obverse and reverse of coin.
- Light can never illumine itself.
- Light need not illumine itself. Before process of illumination, light / Lamp self effulgent.

Law :

- 1) Light will not illumine itself.
- 2) Not one part can illumine another part of light.

Problem :

- Which part of flame is illuminator / illumined.
- Prakashaka / Prakashya Amsha, cannot be classified.
- Both have same Amsha.

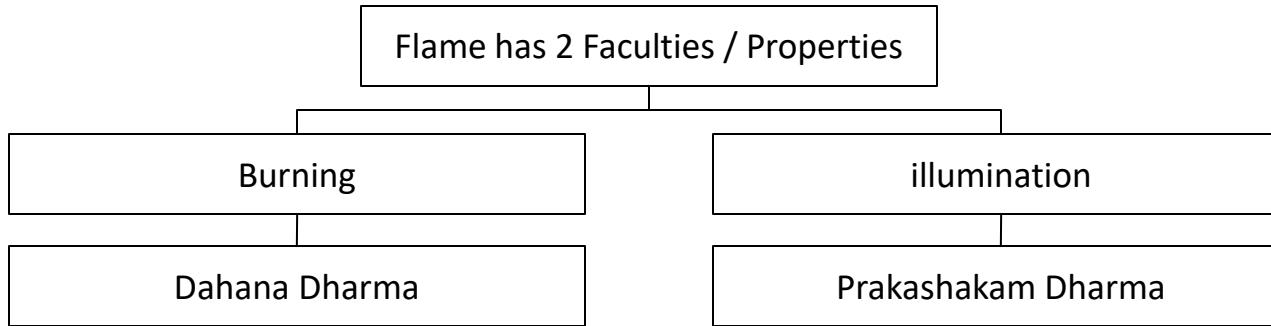
Can't Say :

- 1st Tube light illuminating another.
- Cannot and need not illumine, both parts of flame are same.

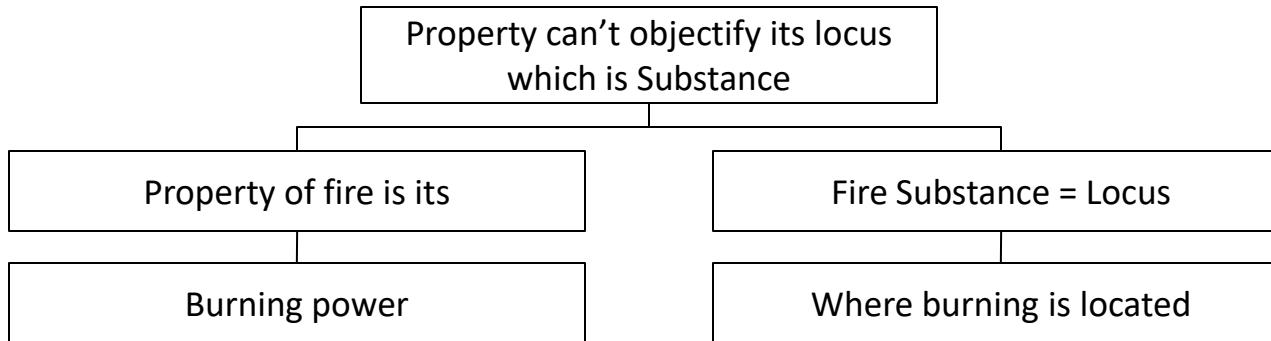
Verse 13 :

यद्धर्मा यः पदार्थो न तस्यैवेयात्स कर्मताम् ।
न स्यात्मानं दहत्यमिस्तथा नैव प्रकाशयेत् ॥ १३ ॥

Nothing can be an object of its own quality for fire does not burn or illumine itself. [Chapter 16 - Verse 13]



- Dahnam = Burning
- Dharma = Power } Can Burn everything except 2
- Burning power can't burn burning power.
- Can't burn flame itself which is locus of burning power.
- Property can't objectify the very substance whose property it is.
- Property can't objectify its locus which is Substance.



- Illuminating property can't illumine, the flame substance and illumine itself / Property.
- Flame = Atma... Illumining power = Consciousness.

Apply 2 principles :

Law No. 1 :

- Consciousness - can't objectify / illumine 'Consciousness' itself.

Law no. 2 :

- Consciousness - can't objectify / illumine locus of Consciousness - Atma.
- Therefore it is never an object.

Verse meaning :

- Suppose substance has property.
- Substance can never become object of its own property.
- Fire can't become object of its burning property.
- Agni's burning property can't burn Agni itself.
- Fire can't illumine itself.

Very Important :

- Atma can't experience itself.

In Mind :

- Removed thoughts.
- Mind / Ishvara - Transcended - Exploring, experience, happened.

Atma experienced itself - Bluff !!

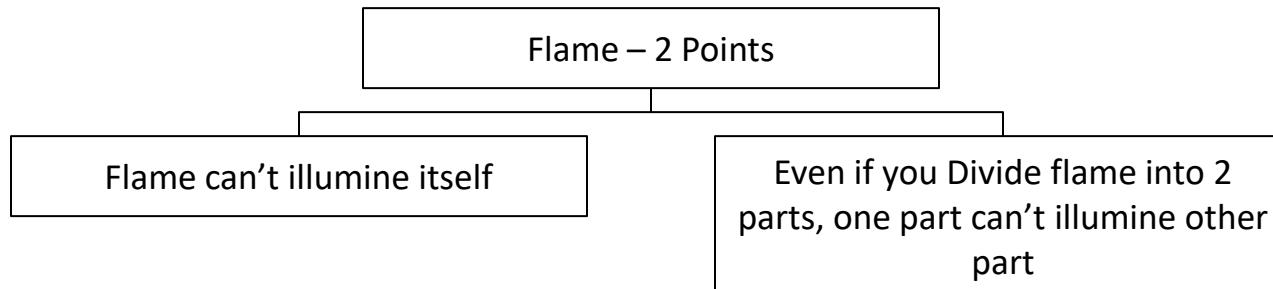
- Atma can't experience itself at a time.
- It is self effulgent in all Avasthas - Therefore Atma Svayam Prakashaha.

Verse 14 :

एतेनैवात्मनात्मनो प्रहो बुद्धैर्निराकृतः ।
अंशोऽप्येवं समत्वाद्वि निर्भेदत्वात् युज्यते ॥ १४ ॥

The doctrine of the Buddhists that the intellect is perceived by itself is refuted by this. Similarly, the assumption of parts in the self is also unreasonable. For it is of a homogeneous nature without having a dividing line in it. [Chapter 16 - Verse 14]

- Same idea of Verse 12... Repeated in 14th Verse.
- Verse 12 = Flame example
- Verse 14 = Atma...



Both same :

- Can't have Prakashakam - Prakshya Sambandha.

Consciousness

Can't experience itself at a Particular time

Assuming consciousness has parts – My Consciousness can't come and Peep into your Consciousness

- My Consciousness - can see your body / Emotions but not your Consciousness.
- Because ‘Consciousness’ - Ekam - Same...
- Experience / cognition / grasping of Consciousness... by the ‘Consciousness’.
- Perception of Atma by Atma negated by flame example.
- Atma which is illuminator of Buddhi...

Why? Atma is Divisionless to play role of subject / object :

- Even if we suppose ‘Consciousness’ has 2 parts - Then also one part can’t experience other because both equally self effulgent.

Verse 15 :

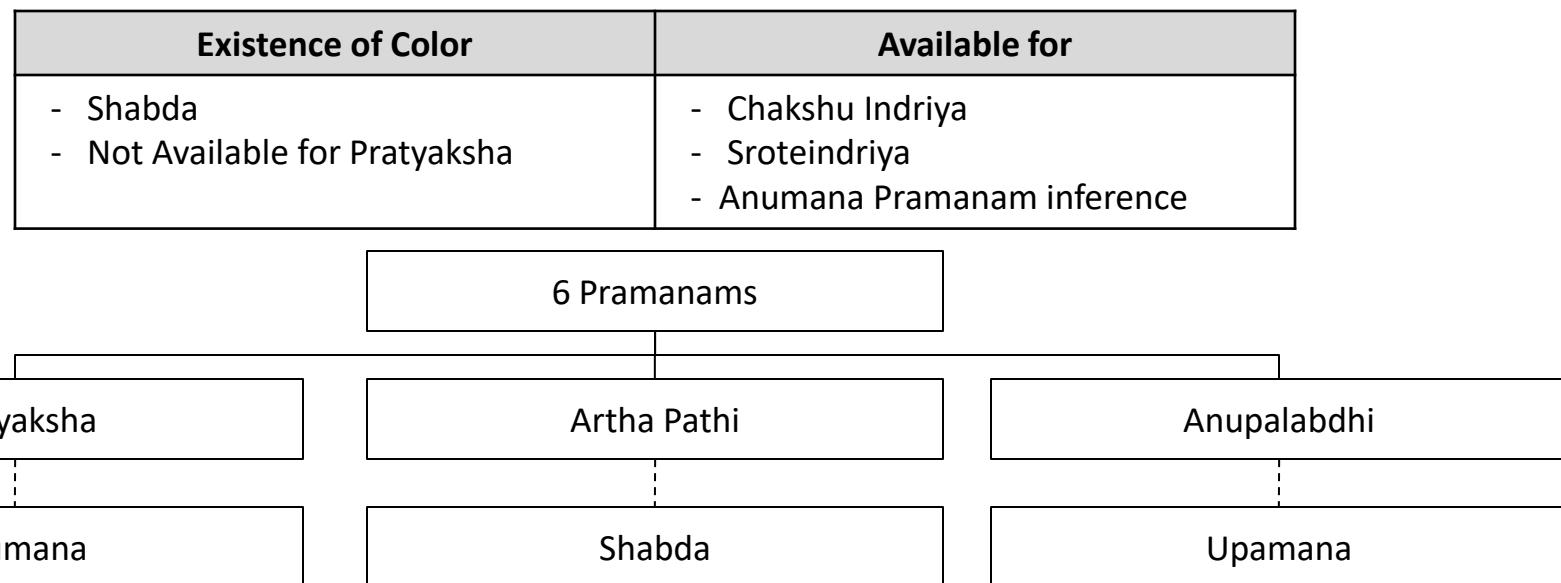
शून्यतापि न युक्ता वै बुद्धेन्येन दृश्यता ।
युक्ताऽतो धटवत्तस्याः प्राक्सद्वेशं विकल्पतः ॥ १५ ॥

The doctrine of the void(Nihilism) is also not reasonable as it must be accepted that the intellect is witnessed like a Jar by Another i.e., the self. For the self exists even before the intellect comes into existence. [Chapter 16 - Verse 15]

- Answer to possible doubt - Assumes and answers based on important law.

Law :

- If you have to prove existence of something, it should be available for the experience of one instrument of knowledge or other instrument of knowledge.
- Must be knowable to one instrument.



Heaven :

- Not available for any one Pramana, Available for Shastra Pramanam.
- Pramana = Instrument of knowledge.

What is knowledge is alone existent :

- Knowable is precondition for existence, Knowable to one person / God....
- Mana Dhina Maya Siddhi.
- Knowability is proof of existence of something.

- If not knowable by anyone - Non existent.
- We don't have horn - Because not available for any Pramanam therefore non existent.
- Based on this law... Atma is non existent - Not knowable / Experiencable / Available for any Pramanam... Aprameyam.
- Atma Shunya... I am non existent... After thinking a lot!
- Shunyavada based on Aprameyatvam of Atma...
- Shankara Negates Shunyavada here...

Argument :

- Subject never Objectifiable.
- Existence of subject can never be questioned because all objects, Objectifiable because of subject only.

Example :

- Camera never photographed.
- Never question existence of camera because all photo not possible - without camera.
- We can't see Atma but we see all because of Atma.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिग्राति, तदितर इतरं पश्यति, तदितर इतरम् श्णोति, तदितर इतरमभिवदति, तदितर इतरम् मनुते, तदितर इतरं विजानाति; यत्र वा अस्य सर्वमात्माइवाभूतत्केन कं जिग्रेत्, तत्केन कं पश्येत्, तत्केन कं शृणुयात्, तत्केन कमभिवदेत्, तत्केन कं मन्वीत, तत्केन कं विजानीयात्? येनेदम् सर्वं विजानाति, तं केन विजानीयात्? विज्ञातारम् और केन विजानीयादिति || १४ ||

yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram paśyati, taditara itaram śrṇoti, taditara itaram abhivadati, taditara itaram manute, taditara itaram vijānāti; yatra vā asya sarvamātmāvābhūttatkena kam jighret, tatkena kam paśyet, tatkena kam śrṇuyat, tatkena kam abhivadet, tatkena kam manvita, tatkena kam vijānīyat? yenedam sarvam vijānāti, tam kena vijānīyat? vijñātāram are kena vijānīyāditi || 14 ||

Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 – 4 – 14]]

Katha Upanishad :

येन रूपं रसं गन्धं शब्दान् स्पर्शांश्च मैथुनान् ।
एतेनैव विजानाति किमत्र परिशिष्यते । एतद्वै तत् ॥ ३ ॥

Yena rupam rasam gandham sabdan sparsamsca maithunan,
Etena iva vijanati kim atra parisisyate ॥ 3 ॥

That Atman by which man cognizes form, taste, smell, sounds, and the sexual joys... what is there unknowable to that Atman in this world? This is verily that (Atman thou hast wanted to know). [II – I – 3]

- Not logical to say emptiness / Blank.

What is reason :

- Existence ‘Consciousness’ is required to objectify Buddhi.
- Objectifier of Buddhi - which can’t be objectified has to be existent.
- Because conditions of Buddhi is objectified by me.

Angry / Compassion / Love :

- I am aware of your words / Ideas / Confusion / Clarity / Energising conditions of Buddhi.
- That 2 Objectifier's are never objectified but ever existent.
- Buddhi has to be logically objectified which is different from Buddhi.

Why we say Buddhi has to be objectified by Consciousness?

- Because if Buddhi is not objectified by 'Consciousness' then very existence of Buddhi can't be proved like a pot.
- You talk about pot because pot is objectified by you, Consciousness principle Awared by you.
- Achetana Pot / Buddhi is talked, because its awareness by Sakshi.
- Mind also Jadam like pot - why mind is Jadam like pot, Born out of Sukshma Prapancha Butas.

Therefore Buddhi is Jadam :

- Buddhi is object seen by me Consciousness.
- Pot is object seen by me Consciousness.
- Buddhi is closer, pot is far like specs.
- Never say Atma is non existent
- It is ever existent - illuminator of everything.

2nd Reason :

- To negate Shunyavada.
- Atma is existent before arrival / Manifestation of Buddhi - In Sushupti state.
- In deep sleep Buddhi is resolved.
- During sleep no knowledge / Emotions / Ignorance.
- No doubt's all resolved.
- During resolved condition, Atma is existent, illuminating absence of Buddhi.
- Do you know Buddhi is resolved or not know resolved condition of Buddhi
- If I talk about absence of Buddhi, I am aware of absence of that.
- I am not only illuminator of presence of mind but also absence of mind.

How can you say illuminating principle is Shunyam?

- Vikalpatakaha Prak... Before Vikalpa... Manifestation of Buddhi.
- That state is Sushupti Avastha
- In Sushupti Avastha before manifestation of mind, Atma is existent as illuminator of absence of mind.
- Anvaya is toughest in Upadesha Sahasri.

Verse 16 :

अविभूतं तदस्त्येव यत्पूर्वं स्याद्विकल्पतः ।
विकल्पोत्पत्तिहेतुत्वाद्यन्यस्यैव तु कारणम् ॥ १६ ॥

Whatever is pervaded by anything is an effect of that thing, the cause. The cause has an existence invariably anterior to that of the effect. Itself uncaused the cause producing effects (Such as, the intellect etc) Must, therefore, exist before them. [Chapter 16 - Verse 16]

- Sakshi Chaitanyam - illumining ‘Consciousness’ is existing in Sushupti also before the arrival of various, products like mind.

How Atma exists in Sushupti :

- At Vyashti level and Pralayam, at cosmic level...

Before Akasha Utpatti ?

- At Vyashti level before mind Utpatti
- At Samashti level before arrival of products like space / Time...

Atma Chaitanyam is there in what form?

- Avikalpakam Asti - Unproduced form.
- Unproduced form = Karana Adhishtana, Rupena Sakshi Chaitanyam.
- Asti before emergence of mind.
- Before mind emerges, Sakshi illuminates absence of mind.
- After mind emerges, Sakshi illuminates presence of mind.
- Before thoughts arise Sakshi illuminates absence of thoughts.
- When thoughts arrive, Sakshi illuminates presence of thoughts.

- Vritti - Bava / Abava Prakashaka
- Rupena Sakshi Sarvada Asti }
- That Sakshi Chaitanyam Aham Asmi - I am not Body / Mind / Sense organs.
- I am Sakshi before arrival of all of them and during and After resolution...

Kaivalyo Upanishad :

मर्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- Leaving this wonderful Sakshi, we have identified with miserable body and suffering for survival!

Finally says : Tat Tvam Asi!

- Sakshi is very cause of origination of all... As cause, it must exist before origination of all.

Taittriya Upanishad :

- Tasmat va Etasmat Atmana, Akasha Sambutaha, Akashat Vayuhu...

Taittriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmatdv etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyes sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

Law :

- Cause of something must exist before origination of that.
- Therefore Atma Asti

Law :

- Yatu Tatu Karanam Asti
- Tatu Tasmat Purvam Asti
- Whatever is cause won't exist before, Something from which it is born...

Lecture 97

Verse 16 :

अविक्लपं तदस्त्येव यत्पूर्वं स्याद्विकल्पतः ।
विकल्पोत्पत्तिहेतुत्वाद्यन्नस्यैव तु कारणम् ॥ १६ ॥

Whatever is pervaded by anything is an effect of that thing, the cause. The cause has an existence invariably anterior to that of the effect. Itself uncaused the cause producing effects (Such as, the intellect etc) Must, therefore, exist before them. [Chapter 16 - Verse 16]

- Nature of Atma - Sakshi Chaitanyam.

Feature :

- Asangatvam / Nirvisesha Chaitanya Aham Asmi.
- It is never available for objectification.

Law :

- Subject never available for objectification, If there are 2 parts...
- There is a possibility of one part to objectify another part.
- Indriyam - Sees Golakam
- Subject may be objectified if 2 parts.
- One part of Sakshi can't objectify another part, Sakshi has no parts.
- No question of objectifying property also.
- Eyes can see colours of everything in front, but not eye balls if it has turned orange, can't be seen.

Eyes / Atma

- Can't Objectify itself

- Can't Objectify its property
- All objectified properties belong to object and never to Sakshi

- Sakshi most unique entity in creation, Never objectify it and it has no property.
- No dimension / Small / Touch / Form / Smell / Size / Not available for objectification.

Fundamental doubt :

- Never come across Unobjectifiable Propertyless entity... Does it really exist?
- Are we imagining there is Atma and Swamis self employed... and invented peculiar thing to keep students under them? (My question)

What is guarantee Atma exists?

- Can't talk of total Shunyata - why?
- To say nothing is there - we require consciousness principle to illumine absence of everything.

Question :

- Under desk is there anything.

Dayananda's desk :

- Pot / Snake plastic kept.
- Nis Shakshika Shunyata Nasti, Can't talk of blankness without witness.

- Therefore Atma can never be Shunya... Absolute Shunyam impossible...
- If you talk of blankness
- Blankness / Nothingness means, nothing is there, other than witness.

Argument No. 1 :

- Shunyata not possible without Consciousness.

Argument No.2 :

- Technical - Atma means inner essence of a thing,
inner substance of a thing.
 - Gold is Atma behind all ornaments
 - Wood is Atma behind all furniture
 - Water is Atma behind all Rivers / Lakes / Reservoirs.
- Atma = Karana Dravyam
 - Causal substance
 - That which lends existence to all products..
- Gold = Causal substance which lends existence to ornaments.
 - Ornaments is - Isness borrowed from gold
 - Furniture is - Isness borrowed from wood.
- Atma is causal substance which lends existence to all the products...
- Non existing thing can't lend, existence to world.. Karya Prapancha.
- Karya Prapancha - Satta... Substance Atma must be sat Rupaha - Can't be Shunyam.

Vikalpa Hetuvat :

- Atma is causal substance, which is cause of origination of all, Vikalpas - Karya Padartha... which borrows existence from Atma.

Conclusion :

- Yatu Yasya Karanam, Tatu Sarvada Asti
 - Before origination of products.
 - During existence of products.
 - After resolution of products it was there.
- Atma was / is / Ever will be my Svarupa... It is not only chid Rupaha but also sad Rupaha...
- Therefore Atma not Shunyam, not seen... Hiranya Kashyapu...

Where is Narayana?

Prahala :

- In wall - Lord not in form of Nama and Rupa but in form of Existence / Isness.

How can you ask for Proof of Atma?

- Tat Tvam Asmi.
- Deepest teaching... Yasyaiva... Sphurana Sadabimana, I am Isness in every object.
- I am 'Consciousness' - illuminating all Namarupa.
- Upadesha Sahasri is this teaching only.

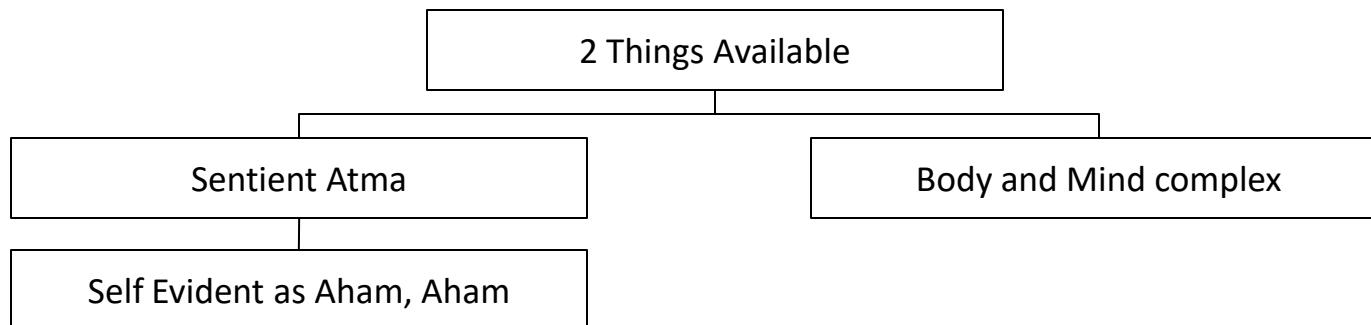
Verse 17 :

अज्ञानं कल्पनामूलं संसारस्य नियामकम् ।
हित्वा अत्मानं परं ब्रह्म विद्यान्मुक्तं सदाभयम् ॥ १७ ॥

Discarding ignorance – The root of all superimposition and the controller of Trasmigratory existence one should know the self to be the supreme Brahman which is always free and devoid of fear. [Chapter 16 - Verse 17]

Sakshi is pure Existence / Consciousness :

- I am in the form of existence in inert objects and I am in the form of existence and Consciousness in sentient objects which includes this body also.
- I am not body but formless sat chit which is pervading and enlivening body.
- When I use ‘I’ as meaning of I.



Are you ‘Conscious’ being or not?

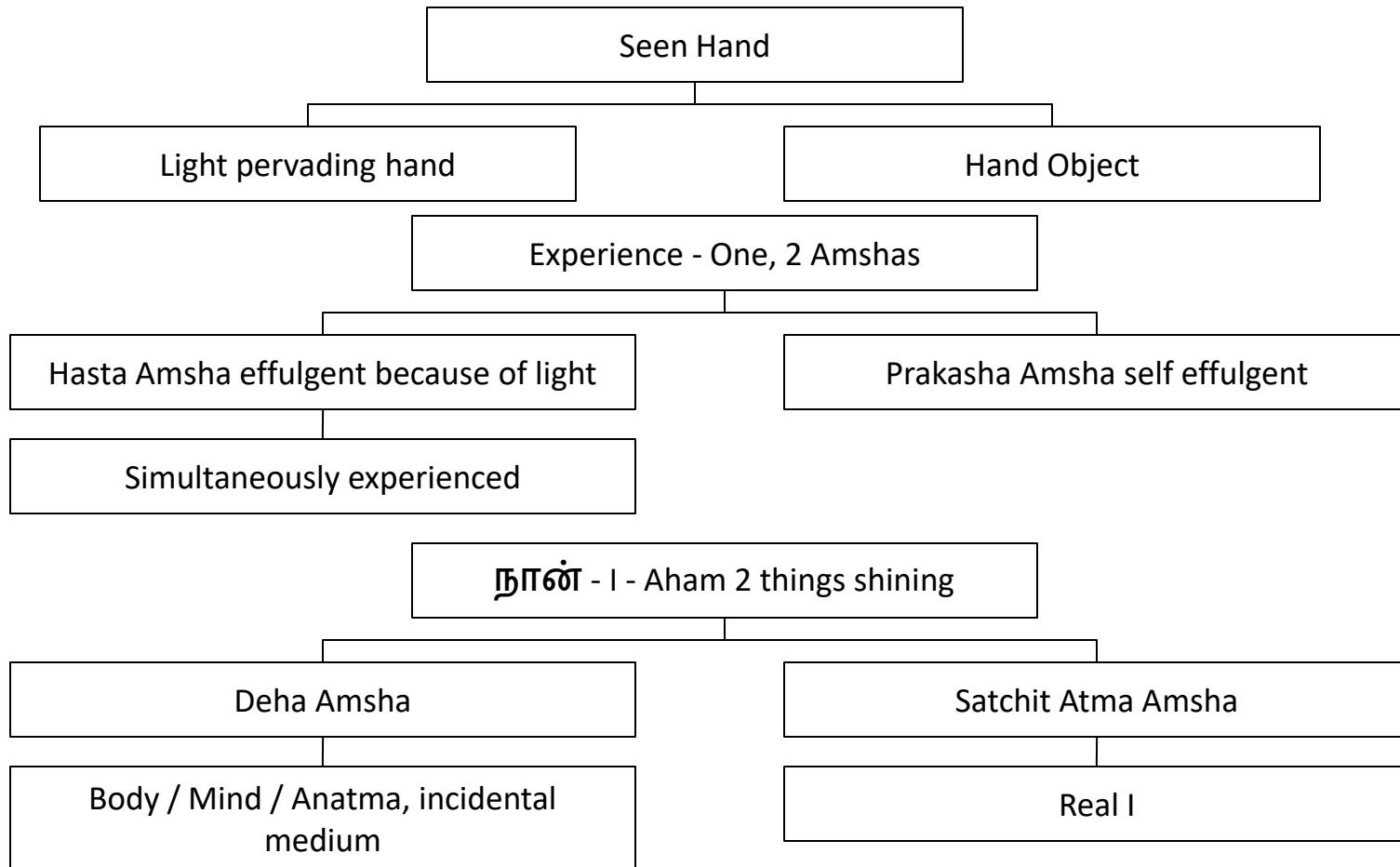
- No need to think - To think you need ‘Consciousness’.
- Thoughts may / May not be there... you are ‘Conscious’ being.
- You are ‘Conscious’ being thoughtfully / Thoughtlessly, know fact without efforts to know fact.

Therefore called Self evident :

- Whatever known without effect to know is called self Evident.
- I am Conscious being - what I am Conscious varies...
- That I am 'Conscious' is self evident.

2nd Meaning :

- As meaning of I - Body / Mind complex. Intimately known. Light experienced in hand.



- Without Mind medium - Do I exist or not?.
- I Exist - but can't say / I exist, I can't entertain thought I exist.

Both simultaneously experienced :

- In extreme proximity, therefore there are confusions like light and hand.... can't physically separate.
- Only separate in cognition / Understanding because of mix up...
- Properties of body /mind - Thrown on real I
- Say I am depressed, Chaitanyam can't have depression.

I super impose and start Samsara!!!

- Ignorance cause of imagination / Confusion.
- False superimposition = Kalpana.
- False transference of one attribute upon another.
- Brahma Sutra begins... Starts with Adhyasa Bhashyam.

If I drop assumption, will I be free?

- Agyana causing Adhyasa is cause of problem, I am incomplete in life.
- If I am Body / Mind / Intellect - I always feel inadequate - Not satisfied in physical Features / Image / Emotional inadequacy
- Nobody asks, How are you / Intellectual Apoornata = Samsara.

Constant want = Samsara :

- Wants Poornatha by grabbing finite.
- Any complaint / Suggestion is shopping into Samsara.

Root cause : Agyanam!!

- Give temporary stay for shopping and ask What is the problem...
- If you feel financial failure, ask question... every field failure... worrying in wrong. Direction... Right direction = Hitva remove fundamental ignorance.
- Go window shopping and say Good and come back.
- Ignorance removed by knowledge, can't wipe / Sweep darkness out of hall.
- Goes by igniting light / Jnanam.
- Through Sravanam / Mananam / Nididhyasanam - Remove ignorance and claim Atma as yourself.
- Know Atma as I - Subject - I am Atma not I have Atma.
- Param Brahma - Free from all limitations, because whole creation resting in Me.
- Therefore all belongs to me Mine.
- Ever secure Brahman - Don't require security, Sada Abayam Brahma Aham Asmi.

Body never secure :

- No question of absolute protection for body, Parikshit - Built in middle of ocean typhoon sways him.
- As Atma I am ever secure.

Verse 18 :

जाग्रत्स्वप्नौ तयोर्बीजं सुषुप्ताख्यं तमोमयम् ।
अन्योन्यस्मिन्नसर्वाणि नास्तीत्येतत्त्रयं लज्जेत् ॥ १८ ॥

Trasmigratory existence consists of waking and dream. Their root is deep sleep consisting of ignorance. No one of these three states has a real existence because each goes out of existence when another remains in it. One should, therefore, give up all these three states.[Chapter 16 - Verse 18]

- Samsara = limited / Finite I
- Waker I and Dreamer I - Both limited I – Samsari
- Both with complaints - Limited I - Caused by Sushupti Avastha.
- Sushupti Avastha is their source which consists of ignorant I = Pragya.
- Pragya / Ignorant I is cause of generation of limited I.
- Unknown rope is cause of generation of snake.
- As wise I - I will be limitless I - No generation of limited I.
- limited I - Caused by ignorant I, studied elaborately in Mandukya.

1st Chapter :

- Agrahana / Anyatha Grahanam... Sushupti Avastha... full of Tamo Mayam...
- Ignorance is cause of projection of Samsara - Limited I.
- All 3 put together = Samsara
- Ignorant I in Sushupti Avastha and limited I in Jagrat and Svapna I = Samsara.

Ignorant I	Limited I = Samsara
Veiled I	Projected i

- All 3 not my real nature.

In technical language : Vishwa / Teijasa / Pragya - Not I

- Vishwa = limited I of Jagrat – Waker
- Teijasa = Limited I of Svapna - Dream
- Pragya = Ignorant I Pragya - Sleeper
- My real nature - Mandukya Upanishad :

नान्तःप्रज्ञं न वहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानधनं न प्रज्ञं नाप्रज्ञम् ।
 अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
 adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
 prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijnayah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.

[Mantra 7]

How you say incidental not real nature, because mutually exclusive.

- One is there - Other 2 are not there, subject to arrival and departure.
- Now in Jagrat - Not in dream / Sleep
- In dream - Not in waking / sleep.
- All 3 mutually exclusive - Not real “Anyonyanin Asatvat “
- Since each one is absent in other.

All 3 Not my intrinsic Nature :

- Therefore give up identification with them.
- Therefore give up Vishwa / Teijasa / Pragya... Claim - I am Turiya Chaitanyam.

Chapter 16 - Verse 18 :

जाग्रत्स्वप्नै तयोर्बीजं सुषुप्ताख्यं तमोमयम् ।
अन्योन्यस्मिन्नसर्वाणि नास्तीत्येतत्त्रयं ल्यजेत् ॥ १८ ॥

Trasmigratory existence consists of waking and dream. Their root is deep sleep consisting of ignorance. No one of these three states has a real existence because each goes out of existence when another remains in it. One should, therefore, give up all these three states.[Chapter 16 - Verse 18]

1) Nature of Atma :

- Consciousness = Free from body / Attributes / Relationship / Connections.
- This Atma cannot have Samsara, because Samsara is Dukha Sambandaha.
- When Atma is Asanga it can never have relationship with body / mind.
- If we look at Atma as Samsara, it is out of ignorance.

Therefore we conclude :

- Samsari is product of ignorance.
- Ignorance = Karanam... Samsara is Karyam, therefore Give up both of them.

2) Verse 17 :

- Agyanam alone is cause of Samsara.

Verse 18 : Definition of Samsara

- Self ignorance = Agyanam and all problems we suffer = Samsara.

- He says Sushupti Avastha = Agyanam, Jagrat and Svapna = Samsara.

Why this unique definition of Samsara?

- In Jagrat and Svapna there is Triputi / Dvaita, there is more than one.
- Subject / Object - Duality
or subject /object / Instrument... Triputi
- Because wherever there is duality there is Samsara.

} Is Samsara

Brihadaranyaka Upanishad :

सोऽविभेत्, तस्मादेकाकी विभेति ; स हायमीक्षां
चक्रे, यन्मदन्यज्ञास्ति, कस्मान्नु विभेतीति,
तत परास्य भयं धीयाय, कस्माद्यज्ञभेष्यत् ?
द्वितीयादै भयं भवति ॥ २ ॥

so'bibhet, tasmād ekākī bibheti, sa hāyam īkṣām
cakre, yan mad anyan nāsti, kaśmān nu bibhemīti,
tata evāsyā bhayaṁ vīyāy vīyāya kasmād hy abheśyat,
dvitīyād vai bhayaṁ bhavati ॥ 2 ॥

He was afraid, therefore people (still) are afraid to be alone. He thought, "If there is nothing else but me, what am I afraid of?" From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes.
[I – IV – 2]

Taittriya Upanishad :

यदा ह्यैष एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति ।
यदा ह्यैष एतस्मिन्नुदरमन्तरं कुरुते ।
अथ तस्य भयं भवति । तत्त्वेव भयं विदुषोऽमन्वानस्य ।
तदप्येष श्लोको भवति ॥ ३ ॥

yada hyevaisa etasminnadrasye'nirukte'nilayane'bhayam
pratistham vindate, atha so'bhayam gato bhavati,
yada hyevaisa etasminnudaramantaram kurute,
atha tasya bhayam bhavati, tattveva bhayam viduso, manvanasya,
tadapyesa sloko bhavati ॥ 3 ॥

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That very same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not. To the same effect, there is the following Vaidika verse. [II – VII – 3]

Shankara's Approach :

- Samsara = Dvaitam = Jagrat Avastha, Svapna Avastha.
- In Sushupti - No Dvaitam - Therefore no Samsara, All of us extremely happy...

No Samsara in Sushupti :

- There is seed of Samsara in Sushupti, ignorance in the form of self ignorance.
- Therefore self ignorance causes projection of Jagrat / Svapna.

↓
Veiling

↓
= Seed of ignorance / Samsara “Advaita Agyanam” in sleep.

- There is seed, because when we wake up, instead of saying Aham Nitya... Shudha / Mukta.
- Don't claim - Akhanda Ananda Svarupa.
- Get up angrily, therefore sadness of Agyanam was there, therefore Sushupti is Karana Rupa Agyanam.
- For Moksha - Give up all 3 Avasthas.

Cause of duality:

- Ignorance and Actual duality = Samsara has to be given up, Give up Vishwa / Teijasa / Pragya...

Mandukya Upanishad :

- A Grahanam and Anyatha Grahanam.

Give up 3 Avasthas :

- Vishwa / Teijasa / Pragya.. Come under duality, Samsara not to go to 4th Avastha...
- All the time have to be in 'I' Avastha or other.. Waking / Dream / Sleep...
- Give up 3 Avasthas means Mithyatva Nischaya... Understanding this fact – 3 Avasthas belong to lower order of reality.
- They are Kalpitam - Superimposed
- False superimposition requires - Real Adhishtanam.

Kalpitam	Requires
- Mirage water - Fake Snake	- Real sand - Rope

- In all 3 Avasthas, Vishwa / Teijasa / Pragya... is Kalpitam on what ? Atma - Turiyam.
- Claim - I am Turiyam upon which 3 Avasthas superimposed.
- Whatever happens in 3 Avasthas can't touch me.

Sarvesha	Svapnetva	Anubhuti Prakasha
Asanga Atma		

Reason :

- To show 3 are Mithya - Not real, Each mutually exclusive.
- Jagrat can't exist with Svapna / Sushupti.
- When either comes - Jagrat goes away - Sushupti comes, Svapna - Goes away - Jagrat comes
- Vyabichara Svarupam - Mutually exclusive - Subject to arrival / departure.
- Waker hood / Dreamer hood / Sleeper hood, come and go, therefore none real nature.
- Waker status, not Intrinsic nature.
- If intrinsic nature will always be awake / Dreamy / Sleeping.
- Therefore states indicate I am neither, waker/ dreamer / sleeper.
- I am 'Consciousness' in and through all of them but different from all of them.
- “ er “ waker / Dreamer / Common feature ‘er’ - is Turiya Chaitanyam.
- Waker / Dreamer comes but I ‘er - Am ever the same.
- Having claimed Turiyam nature.
- त्रयम्त्यजेत् - Give up 3 status, Waking / Sleep / dream roles, only temporary roles.

Life : Dream world = Stage

- Moment you enter dream... drama
- Moment you enter sleep... All differences goes away.
- Why are you over obsessed with temporary drama and roles...

Verse 19 and 20 :

आत्मबुद्धिमनश्चक्षुरालोकार्थादिसंकरात् ।
भ्रान्तिः स्यादात्ममेति क्रियाणां संनिपाततः ॥ १९ ॥
निमीलोन्मीलुने स्थाने वायव्ये तेन चक्षुषः ।
प्रकाशत्वान्मनस्येवं बुद्धौ न स्तः प्रकाशतः ॥ २० ॥

Just as the closing and opening of the eyelids, connected with the vital force, are mistaken for the properties of the eye which is of the nature of light, and just as motion is wrongly attributed to the mind and the intellect which are also of the same nature; so, the self, though really not an agent, is mistaken for one because actions arise when the body, the intellect, the mind, the eye, light, objects, etc, coexist with it. [Chapter 16 - Verse 19 and 20]

- Atma free from Avastha Trayam and Punya papa Karma.

All belong to Avastha :

- Atma which is different from them, Na Punyam / Na Papam - Na Sukham...

Previously :

- Avastha Trayam Rahitatvam.

Now :

- Karma Traya Rahitatvam.
- Atma by itself doesn't perform any karma - But objects in the world are doing karma...
- Atma Chaitanyam is in presence / Proximity of all activities and because of proximity we commit mistakes.
- Activity of body transferred to body, transference our problem.

Example : We say :

- 1) Madras Vandachu
 - 2) Where is the road going?
 - 3) Sun rising...
- Aaropanam - Transference due to proximity, Activities happening close to Atma...

Atma is all pervading :

- Light is pervading hand and proximate to hand when hand moves.

Aberration :

- Looks like light is moving.
- Similarly there is a false conclusion that I Atma am doing the action.
- I have travelled from home / Going to India.
- This is successful delusion - I never come to go...
- Inert bundle of material comes and goes.

Why we say actions are close to Atma?

Accessories :

- Subject / object / Instrument / Locus, place, are close to Atma.
- Accessories have action...
- Motion generated in hand - Light never moves - Appears light is moving.
- We commit present / Past / Karta... done so many karma... Prarabda...

Have karma Phalam :

- For one mistake... we commit many mistakes because of proximity / Intimacy various accessories of action...
- Mind / Intellect / Body / Sense organ / Prakasha Aaloka - Light...
- Sunlight / Any light required for action.
- Aaloka = Objects of world - for action, Time / space - Accessories... close to consciousness...
- Consciousness - Different but pervades and Enlivens / Activates body.
- I am Karta - Branti - Delusion.
- Chaitanya pervades all and in proximity of accessories and their action.

Karana Sannipattat	Kriya (Sannipatata)
Near	Near action also

- Because of proximity of accessories and action.
- There is delusion, Atma is also acting.
- Just as we think light is also moving with hand.
- Motion of light is delusion
- Motion of Consciousness with mind thoughts / body is delusion.

I do not do any action - Gita :

नैव किञ्चित्करोमीति युक्तो मन्येत तत्त्ववित्।
पश्यन्त्रैष्वन्स्पृशञ्जिप्रज्ञशननाच्छन्त्वपन्त्रसन् ॥ ५.८ ॥

'I do nothing at all', thus would the harmonised knower of Truth think- seeing, hearing, touching, smelling, eating, going, sleeping, breathing. [Chapter 5 - Verse 8]

प्रलपन्विसृजन्यृह्लङ्घन्मिषन्निमिषन्नपि।
इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन् ॥ ५.९ ॥

Speaking, letting go, seizing, opening and closing the eyes- convinced that the senses move among the sense-objects. [Chapter 5 - Verse 9]

सर्वकर्मणि मनसा सञ्चयस्यास्ते सुखं वशी।
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥ ५.१३ ॥

Mentally renouncing all actions, and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act. [Chapter 5 – Verse 13]

- I am in eternal relaxation.
- I am like Akasha / Abokta 'Consciousness'
- Karma = Anatma
- Action = Anatma.

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः ।
अहङ्कारविमुद्भात्मा कर्ताहमिति मन्यते ॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks ‘I am the doer’. [Chapter 3 – Verse 27]

Verse 20 and 21 :

- Subtle point in Vedanta, Apply intellect and Assimilate.
- Even the knower is free from karma.
- Pramata is free from karma then what to talk of Sakshi.

Why knower free from karma :

- If Pramata is endowed with karma, we would have called it karta.
- We differentiate Karta and Pramata.
- Karma belongs to karta doer alone, Karma doesn't belong to knower.
- Knower may not do walking - Talking.
 - Walking done by walker.
 - Talking done by talker.
- Doesn't knower do action of knowing, writing action - Done by writer.
- In Vedanta, knowing is not action.
- Any form of knowing not action. Knowledge of anything not action.
- Seeing means - Jnanendriyam knowing colour of clip.

- Hearing - Knowing sound
- Touching - Knowing touch
- Tasting - Knowing taste
- Smelling - Knowing smelling
- Seeing - Seeing colour / Form

↑ ↑

Knowing Function not karma at all

Brahma Sutra :

तत्तु समन्वयात् ।

Tattu Samanvayat ।

But that Brahman (is known from the Upanisads), (It) being the object of their fullest import. [I – I – 4]

Is knowing form of Action?

- It is not - Sarva Vedanta Sara Source also described.
- When I see clip, not action.

Action is defined as :

- A deliberate work done by an, Agent based on his will, process done by agent based on will.
- I deliberately Raise hand, will based raising.
- Therefore I have choice w.r.t action, have free will. Can choose.
- Have choice to raise / Not Raise / Do otherwise.

Can choose to get up later :

- When it comes to knowing colour of green flower not within choice of individual.
- Have choice to come to do Karma and turn head in another direction.
- Eye lid closed or not is karma.
- Once eye lids open - when eye come in contact with clip, process takes place.
- That process is called Jnanam. We have no choice w.r.t. Jnanam.
- If no clip there, won't have clip knowledge.
- Knowledge which arises, we have no control - Green colour flower, knowledge which arises in mind is not will based.

Upto opening My choice :

- What happens in mind - Not depend on will, therefore not karma.
- What you are going to hear, not your choice.
- If Jnanam Na Kartru Tantram, it is Vastu Tantram.
- Knower doesn't have will only doer has will.

Have choice in sitting :

- Nature of Vritti Parinama, isn't will based, Knower has no will.
- What we know is not called karma.
- Therefore should not use verb in real sense.

- In grammar, verb indicates action, Knowing not action.
- Knowledge not expressed as verb at all, Any verb which indicates a knowing process is a delusion.

I - know :

- Verb - Looks like action
- I am seeing, hearing , smelling... not karma, It is superimposition.
- Pramata is free from karmas and are we superimposing because of ignorance, Similarly, Sakshi doesn't have karma.
- Sakshi witnessing - Doing work - witnessing not done by Sakshi.
- Sakshi / Seeing not action not done by Pramata.
- Body movement is action - Indriyas perception not action.

Sloka Meaning :

- Nimila - Closing - Eye lid
- Unmila - Opening - Eye lid
- Golakam, Opens / closes, not Indriyam.
- Actions in Golakam not Indriyam.
- Action is generated by Prana Shakti.

All actions based on Rajo Guna :

- Karmendriyas generated out of Rajo Guna.
- Prana is generated out of Rajo Guna, Action belongs to Prana Shakti only.
- Opening and closing are corresponding to opening and closing karmas not action of Jnanendriyam...
- Knower doesn't do any action.
- When eyes open - Chidabasa Chaitanyam Is available around and any object falls within Consciousness gets illuminated.
- Light doesn't do action of illuminating hand.
- When hand falls within light - Hand illuminated.
- We say light is illuminating hand.
- Similarly when eyes open - within - Consciousness, things are automatically illuminated.
- Action don't belong to Chakshur Indriyam or Pramata knower.
- Chakshur Indriyam is of nature of 'Consciousness' because every Indriyam is pervaded by 'Consciousness'.
- Indriyas / Sense organs pervaded by "Chidabasa "
- When you hear Tamil / English words... knowledge happening in the Antahkaranam is not your will / plan.

- Antahkarana Vritti Jnana is not karma because there is no choice.
- Same true with regards to Buddhi...
- In case of mind can't use Unmisham.
- Manasi Chalana / Achalana... Nasaha, no action in any one of them.
- They all have Chidabasa... Object falls within Chidabasa... They get known...

Conclusion :

- When Pramata is not karta, how can Sakshi be karta.

Lecture 99

Verse 20 - Very important :

Atma : Different from Deha :

- illuminator of Deha, not contaminated, Akrututvam, Doesn't do any karma.
- Atma is illuminator - Appears to be doing action - Figurative expression - verb.
- Doesn't have regular connotation - No illumination of will or action.
- In presence of Atma - Any event that happens, around Atma - Gets automatically known / Experienced.
- People entering hall, get automatically illumined, no planning of light / Decide / execute...

Light is :

- In its presence, whatever object falls gets illumined.
- Witnessing not Kriya.
- Pramata - Chidabasa - Not doing action of illumination.
- Modification happens to body /mind which is material in nature.
- Chidabasa - Non-material in nature.
- What falls in range of Chidabasa - Body / Jnanedriyas / Karmendriyas / Buddhi - Get illumined.

- Pramata has no karma
 - Chidabasa has no karma
 - Sakshi - Original chit has no karma
- }
- I am seeing movie / Later don't see... seeing not action done by Pramata.
 - In Golakam / Body - Action takes place - Upto entering movie hall.
 - On perceptions - No choice.
 - Can't abolish sound of aeroplane - Falls within range of Chidabasa.
 - Without choice - No karma.
 - Vayu Sambandha... action of eye lids and Pancha Pranas. Not action of Pramata.
 - Chakshu represents illumining principle = Chidabasa... where no will action involved.
 - Antahkarana mind also not doer, Prominent factor is Chidabasa.
 - Chidabasa doesn't do any action.
 - Prakasha / Chaitanya Dvanupatva - Abhasa Chaitanyam.

Verse 21 :

संकल्पाध्यवसायौ तु मनोब्रुद्धयोर्यथा क्रमात् ।
नेतरेतरधर्मत्वं सर्वं चात्मनि कलिपनम् ॥ २१ ॥

The peculiar characteristic of the mind is reflection and that of the intellect is determination, and not vice versa. Everything is, therefore, superimposed on the self.
[Chapter 16 - Verse 21]

- Pramata not Karta, for "Knowing" don't use will full action, Not verb

- Action = wilful / plan / choice.
- Knowledge = No will / choice / action.
- I see / hear / smell - Wrong usage.

Universal Mistake : knowing “ Verb ”

- Postpone / Oppose not propose - I have advanced class by 1hour.
- Prepare widely / wildly used, Universal error.

Based on this error, action of mind :

- Action of mind as Sankalpa / Vikalpa And Nischayatmakam Buddhi.

In all definition - we are attributing :

- Imagination / Visualisation / Doubting / Determining / Ascertaining... Activity in mind and Intellect.
- Falsely superimposed on Manas - Because no activity in them.

We see activity :

- Sankalpa : Manas Kalpitam
 - Doubt : Intellect Kalpitam
- } Because of glory of ignorance
- We commit mistake with reference to Pramata / Chidabasa / Sakshi also.
 - Similarly activities superimposed on Atma...

We say :

- I am doing all these activity, indication of mistake.
- Pashyam / Jigran / Unmishak... all activities go on.

Jnani does not say I do :

- In my presence other things illumined, I do not do anything.
- Sarvam Atmani Kalpitam...
- Properties of body / Anatma / Bautika Shariram / Trayam, Prakirti, Transferred to consciousness / Atma / Abautika / Chaitanya Purushaha.

Gita :

प्रकृतेः क्रियमाणानि गुणैः कर्माणि सर्वशः।
अहङ्कारविमूढात्मा कर्त्ताहमिति मन्यते॥ ३.२७ ॥

All actions are performed, in all cases, merely by the qualities in nature (Gunas). He, whose mind is deluded by egoism, thinks ‘I am the doer’. [Chapter 3 – Verse 27]

- Only property can't be mutually exchanged to another.

Verse 22 :

स्थानात्तच्छेदद्विः स्यादिन्द्रियाणां तदात्मताम् ।
गता धीस्तां हि पश्यन्नो देहमात्रं इवेक्ष्यते ॥ २२ ॥

Organs are (Thought to be not all-pervading but) limited by their particular appendages (Which are in the body) the intellect gets identified with the organs (And hence with the body). Illuminating the intellect. Therefore, the self appears to be of the same size as the body. [Chapter 16 - Verse 22]

- Behind - Body / Mind thoughts - Sakshi Chaitanya is there... without doing activity.
- In its presence, things function itself doesn't do anything.
- In its presence, mind gets illuminated / Activated.
- We say 'Consciousness' illuminates mind.

↑

Figurative / Not wilful / Not deliberate action.

- Nature of Atma... Nirvikara Chetanaha.
- Consciousness can directly illuminate Shariram Trayam only.
- Sakshi - can't directly illuminate external world.
- Sun can't directly illuminate in night, its beyond range of sun.

Earth illuminated indirectly :

- Sun illuminates Moon - Moon has no light of its own - Becomes luminous And moon with borrowed light illuminates earth... and you can read.
- Sakshi illuminates through mind... Comparable to moon - Presiding deity of mind.
- Mind becomes Consciousness / Sentient - luminous mind, and is capable of illuminating world.
- If mind goes to sleep - Sakshi is present but world not illuminated.

We commit mistake :

- Since Sakshi illuminates mind, Sakshi is recognised as illuminator.
- Only where mind is, Directly illuminated by Sakshi only.
- Sakshi is recognised only where mind is available.

Basakam	Bashyam
- Sakshi / Atma	- Reflected Consciousness - Mind

- When I remove hand - Light not recognised, Sakshi recognisable as illuminator.
- Where mind is, Bashyam is available for reflection.

Where is Mind available ?

- Is mind all pervading, Mind is finite / Located entity.
- We assume Sakshi is located / Localised.
- Localisation of illuminated mind is transferred to Sakshi.
- Finitude / Limitation / Localisation of limited mind transferred to Sakshi...

What is mistake?

- Here is mind and we say there are many localised Sakshi situated in every body.
- There are Aneka Sakshi and each Sakshi finite.

Blunder :

- Each has one Sakshi.

Fact :

- Bashyam - Antahkaranam is within body.
- Bashyam - Basaka Sakshi is both within and without.
- Antarbasyascha Sarvam Ya Namana.

Sensory Awareness :

- Awareness enclosed within sense organ, is local.
- Sense organ = Finite... Consciousness reflected in sense organs will be finite only.
- Indriya Pratibimba Chaitanyam.
- Reflecting Consciousness available in sense organ is limited because of Golakas.
- Because Reflecting Medium is finite, Reflecting Consciousness will also be finite.
- Reflecting Consciousness will be limited by Reflecting Medium.

Mind - Limited, Therefore Reflection limited :

- Mind is identified with sense organ to know world.
- I have to identify with Eyes / Ears / Tongue / Skin / Nose.

Prana is finite - Mind is finite :

- Parichinnaha... Sakshi is not finite, Aparichinnaha.
- Sensory awareness is awareness obtaining in each sense organ.
- I experience world of Shabda / Sparsha / Rupa / Rasa / Gandha.

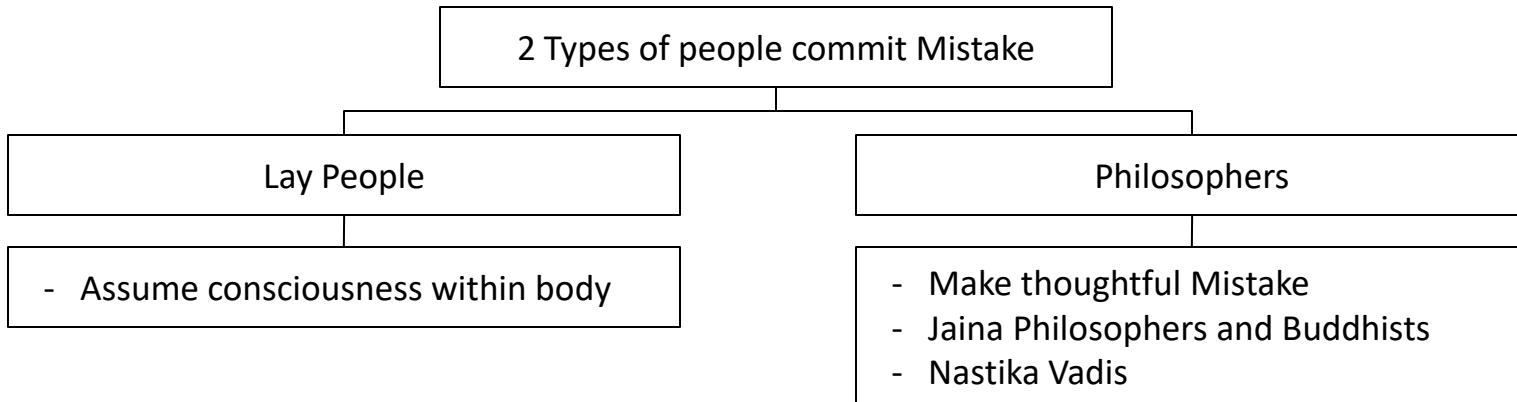
- Range of sense organs / Mind is limited.
- Mind functions through sense organs.
- Whatever is range of eyes, That much alone mind can see.
- Therefore consciousness reflected in mind is limited.
- ‘Consciousness’ has to function through limited sense organ.
- As we grow old... Pramata is shrinking... require hearing aid.
- My awareness range is sinking.
- Shrinking because it can’t experience wider range.

Mistake we make : “ Awareness is Lord ”

- Reflecting Medium - Body / Sense organ / Mind are limited.
- Original Consciousness - Limitless.
- Original Consciousness - ‘Consciousness’ which illuminates mind, Appears to be size of body.
- Looks as though beyond Body, ‘Consciousness’ is not there.
- ‘Consciousness’ is considered to be enclosed in body.
- If you have to realise Atma - Turn within - Mistake reinforced in Spirituality.
- Remove sheath... like diamond hidden in blank room.

Therefore Guru required :

- 1st Guru introduces - Chit inside the body.
- Then guru converts chit to sat outside, Everywhere - within body also.



Verse 22 :

- ‘Consciousness’ Most mysterious entity in creation, Resolved only by Veda.
- Loukika Shabda, no use... Jainas - Nastika Vadis...
- Chaitanyam - Desha Parichinna...

Buddhist : Nastikas...

- ‘Consciousness’ principle - close to Vedanta...
- Non material principle - is ‘Consciousness’, is momentary in its existence.
- Kaala Parichinnaha... exists one moment and dies.
- Jaina - Desha Parichinna... Consciousness only in body.
- Continuous flow of momentary consciousness... Aalaya Vigyanam... they call it Atma₁₁₁

- I - Consciousness - Comes and goes... constantly arriving and departing flowing 'Consciousness'.
- Shanika Vigyana Pravahaha is Atma, Buddha Poorna Paksha...
- Tat Atyar tham Ksharikam.
- Pure 'Consciousness' = Sakshi Chaitanyam is Kshanikam - Momentary.

Atyartham Kshanikam :

- Very strictly - Moment = Short period
- Flow - Atma - Mere continuous flow of momentary 'Consciousness' .
- Previous 'Consciousness' different than present 'Consciousness'.
- Previous 'I' different than present 'I', no continuous entity.
- How do I have feeling that I am same, individual who was in beginning of class / end of class.
- Appears to be continuous - Because previous one and present one similar.
- Similarity creates a misconception of continuity.
- No permanent - Nitya I.
- We do not - Live continuously 60 years ! only one minute... Kshanikam....

Lecture 100

- 1) Upto Verse 22 - Nature of Atma discussed, It is different from Body / Mind complex.
- Eternal - All pervading Tattvam.
 - It is limitless... appears to be limited in body medium.
 - Manifest 'Consciousness' is located / localised.
 - Manifest 'Consciousness' obtains only in manifest medium - Since medium is localised / finite - Manifestation is finite.

Original one - infinite.

- Therefore we use expression Chidabasa, Parichinna - But chit is Aparichinna...

Reflected Consciousness	Original Consciousness
<ul style="list-style-type: none">- Limited- Parichinna- Anitya	<ul style="list-style-type: none">- Limitless- Aparichinna- Nitya- Sarvagatah

Verse 23 Onwards :

क्षणिकं हि तदत्यर्थं धर्ममात्रं निरन्तरम् ।
साहश्यादीपवत्तद्वीस्तच्छान्तिः पुरुषार्थता ॥ २३ ॥

(Objection). Both knowledge and its objects are extremely momentary i.e., perishable by nature every moment. They are appearances only without any reality whatever and are continually being produced. Just as a lamp of the preceding moment appears to be the same in the succeeding moment on account of similarity, so, both the objects and the subjects of the preceding and the succeeding moments wrongly appear to be identical on account of similarity. The goal of human life is the removal of this idea of the continuity in knowledge and its objects (And the removal of the indiscrimination to which it is due) [Chapter 16 - Verse 23]

Refutation of Buddhism....

Corner principle :

- Shanikam everything has only fleeting existence, Observer and observed universe, Charam / Acharam.

Law :

- Nothing is permanent. Observer also Kshanikam - ‘Consciousness’ principle.
- Kshanika Chaitanyam is observer Atma.

↓

Fleeting / momentary

- Continuity is delusion / Illusion.
- I was born / Studied / Graduated /old... Seems to be continuous ‘I’.

- Continuity comes because ‘Consciousness’ is flowing... One comes and goes... continuous.
- Gapless flow of ‘Consciousness’... no break seen.
- No firm substance is involved... only gapless flow...

Illusion :

- 1st Kshanika Chaitanyam
- 2nd Kshanika Chaitanyam similar but different, illusion because of similarity - Same ‘consciousness’ continuing.

Example :

- Deepavatu... look at continuous flame, Feeling of one flame is illusion.
- If one flame is continuously existing, oil would remain same...
 - Therefore burning and seeing - 1st amount of oil
 - Last burning and seeing - Last amount of oil.
- Similarity of flame makes it continuous.
- Ganges river in morning and Evening... Take bath in different water in Morning and evening.
- Because it is flowing water... we have illusion feeling... dipping in same Ganges illusion of continuity...
- Body cells different... / Replaced - Therefore no Nitya Atma... Nityatvam is Adhyasa.

Vedanta :

- You are permanent...
- That you are mortal is superimposed on Atma / Consciousness / Awareness.

Buddhist :

- You exist for one moment.

Exist - 50 years - illusion :

- Notion of continuous I

Moksha Definition :

- Permanent happiness / Freedom.
- Buddhist can't accept - Sashvata Shanti / Nitya Sukham...
- For Buddhist - End of flow of Consciousness = Moksha.
- Raga / Dvesha / Sukham / Dukham...
- Kshanika Vigyana flow = Samsara constantly sliding is moving in movie.
- When slide stops - Movie stops - Moksha, Cessation of flow = Shanti...



Purushartha / Goal - called Moksha

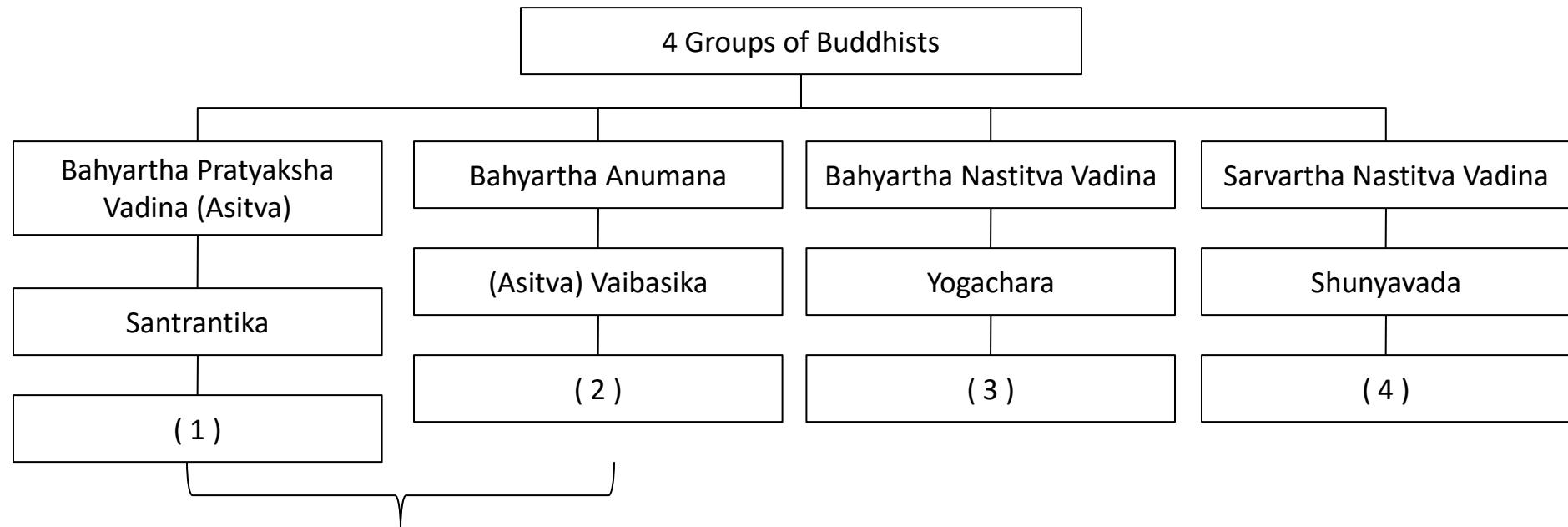
Verse 24 :

**स्वाक्षरान्यावभासं च येषां रूपादि विद्यते ।
येषां नास्ति ततश्चान्यत्पूर्वासंगतिहृच्यते ॥ २४ ॥**

(Reply). According to one school of these philosophers external things are objects of knowledge which is different from them. According to another school external objects other than knowledge do not exist. The unreasonableness of the former school is now going to be described. [Chapter 16 - Verse 24]

- Enumeration of 3 groups of Buddhists in this verse

Mandukya Upanishad :



- Clubbed here
 - Common to 1 and 2

- There is observed universe separate from subject / Observer.

There is observer /observed duality :

I am Observer of	Clip
<ul style="list-style-type: none"> - Subject - Perceiver 	<ul style="list-style-type: none"> - Outside - Bahyarthta - Asitva Vadina

- Believe in existence of matter separate from ‘Consciousness’.

- Bahyarth - Nastika Vadina
- No external world separate from observer.
- Feeling that there is external world is illusion.

Yogachara (3rd) :

- In dream - Feel there is external world - I am interacting... good / Bad...
- I feel there is external world.

on waking up :

- World existing outside is projection of mind - Mental projection appears as reality.
- 'Consciousness' alone is there - Feeling world is there is Brahma...
- Only subject (Yogachara) - No object.

1 st	2 nd	3 rd
<ul style="list-style-type: none"> - Accept Object and Subject - No Separate world separate from Observer 	<ul style="list-style-type: none"> - Subject Alone - Yoga Charya 	<ul style="list-style-type: none"> - Both Subject Object - Not there - Sarvam Shunyam

Verse 24 :

- 3 Groups enumeration.

1st Group :

- Observed universe - Shabda / Sparsha... objects.

- An objective world existence is proved by a subject - Observer.
- If no observer, can't talk of its existence. Means dependent existence.
- Subject and object is there.

2nd Group : Yogachara :

- No external world like dream.
- World is mind's projection - You wake up and get dissolved.
- Subject alone is there, other than observer 'Consciousness' principle, no object at All - Subject alone is.

3rd Group : Shunyavada :

- Neither observed universe / Observing principle.
- Fallacy of Doshas / Defects.

1st : Bahyarthika Astika Vadi :

- World is there separate from Consciousness.

Verse 25 and 26 :

बाह्याकारत्वतो ज्ञप्तेः स्मृत्यभावः सदा क्षणात् ।
 क्षणिकत्वाच्च संस्कारं नैवाधते क्वचिच्चु धीः ॥ २५ ॥
 आधारस्थाप्यसत्त्वाच्च तुल्यतानिर्निमित्ततः ।
 स्थाने वा क्षणिकत्वस्य हानं स्थानं तदिष्यते ॥ २६ ॥

(According to this school) knowledge has to be admitted to be identical with external things: and everything being momentary and the intellect, the receptacle, in which the impressions of memory are to be retained, being non-existent (At the time of receiving the impressions), there will always be the absence of memory. Being momentary, (According to them) the intellect never retains the impressions of memory. (Again recognition is said to be due to a misconception of similarity but) there is no cause of similarity (between the preceding and the succeeding moments). (if on the other hand, a witness perceiving both the moments be admitted) the doctrine of Momentariness is abandoned. But that is not desirable.

[Chapter 16 - Verse 25 and 26]

Refutation of 1st group : Mix of Sanrantika and Vaibasika :

- 1st Group can't prove existence of external world logically.

Fundamental Principle :

- ‘Sarvam Kshanikam’

Accepts Subject	Object
Jnanata	Jneyam

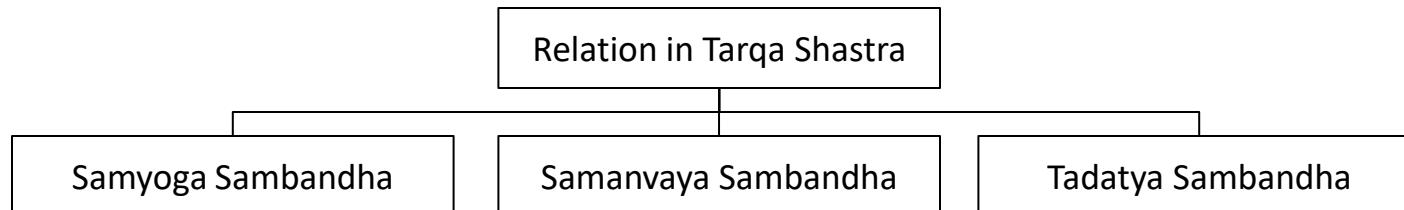
- Can't prove Jneyam alone - without help of Jnanata to prove existence of Object, observer has to come into context.
- They should form illuminator - illumined, perceiver - Perceived relationship.

To prove clip :

- Clip should be existent... I (knower) / Perceiver should exist.
- Relationship between perceiver / Perceived - Knower / known should exist.
- Only when Sambandha formed, things get perceived.
- Objects can never form relationship in Yogachara - when object comes into existence to form a relationship, it should exist for next moment.
- Subatomic particles can't be proved, because light changes objects - scientists can't study sub-atomic particles.
- No time to survive 2nd moment to form knower - Known relationship.
- Relationship impossible for Kshanika Vastu.

2nd Argument :

- If inert matter and sentient 'Consciousness' - is momentary, can't form relationship.
- Because they don't survive to form relationship.
- Even if you assume matter exists and survives - Can't talk of relationship.



What is relationship between :

- Chit and Jada
- Jnanata and Jneyam
- Logically can't prove, without relationship - Can't talk of one illuminating other.

1st Argument :

- Subject - object relationship can't be formed - Kshanikam - It will go, you can't prove external world separate from observer.

2nd Argument :

- Subject - Object relationship can't be proved logically.
- No object.

2nd Philosopher / Yogachara Buddhist :

- No external world at all... Only observer 'Consciousness' Subject alone falsely appearing as objective world.
- Waker's mind alone falsely appearing as dream universe - Only subject is there, no object.
- No dream world other than I - sleeper.
- Similarly other than 'Consciousness' - Observer - No observed universe.
- No external universe separate from observer, Nature of Consciousness = Kshanika Chaitanya.
- If constantly changing subject - No continuous subject.
- Who is remembering past experiences.

Law :

- Rememberence in the present, must have existed in the past, as an Experiencer.
- If you remember childhood / School days / Good memories - Standing upon the bench etc..

How can you remember? If not been in past?

- In Kshanika Vigyana Vadas... Subject no. 2 - Can't remember experience of no.1, therefore can't explain memory.
- Last century not there, therefore can't remember.
- Subject is changing moment to moment.

Smriti Abava :

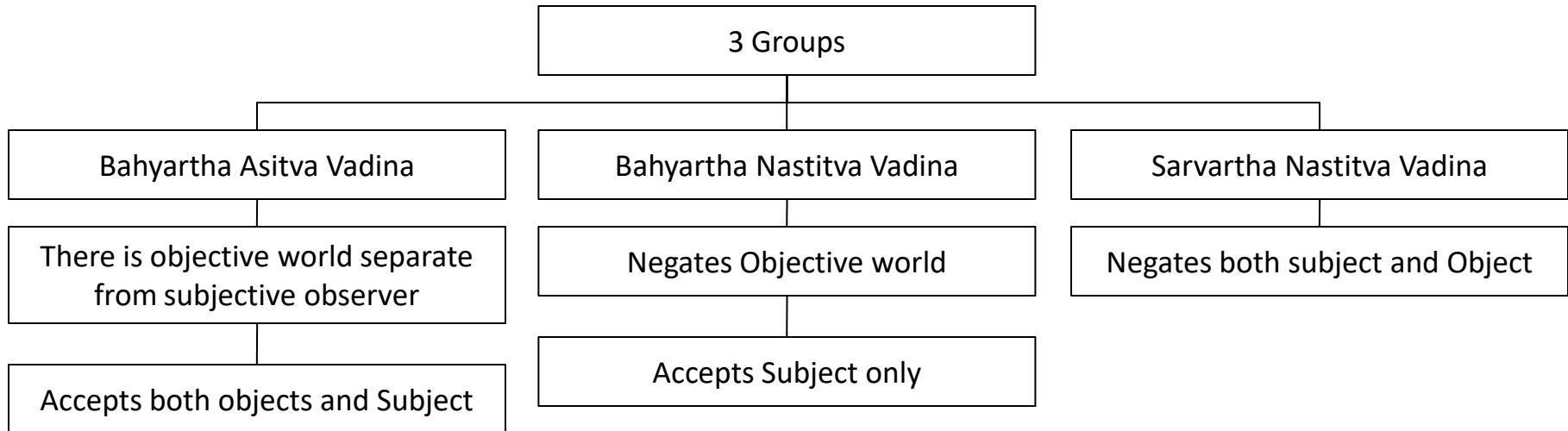
- No memory of past - Memory requires continuity...

Why memory doesn't happen ?

- What is theory / Process of memory / Mechanism of memory, Condition can't be fulfilled by Kshanika Vadas.

Lecture 101

Verse 25 :



Verse 25 :

- Consciousness alone appears as an external universe.
- There is no external material except ‘Consciousness’.
- Chaitanya Vyatirikta Bahya Prapancha Nasti
- In dream no external universe separate from observer.
- In waking - No separate universe, Separate from Vigyanam and Chaitanyam.
- Consciousness alone appears in form of objective world - No objective world separate from Consciousness.

Shankara :

- Consciousness alone appears as object.

Corollary derived :

- No object separate from ‘Consciousness’
- Therefore Bahyarthi Nasti, by negating Bahyarthi - 1st group negated.
- No external world.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- ¼ Verse of verse 25 - 1st group negated.

2nd Group negated in 2nd ¼ verse :

- Smriti Abava... no objective world - There is subject - Nature of subject - Chaitanyam
Nature of subject same as Vedanta.
- Vigyanam = Anitya / Kshanika Vigyana.

We say : Nitya Vigyanam

Therefore refuted :

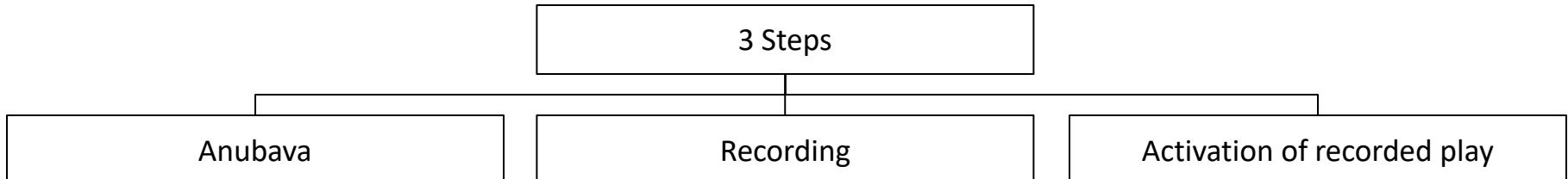
- If subject is ever changing ‘Consciousness’ .
- If no permanent subject - Can’t say memory of past - Past and present experiences different and present subject will not know what was experienced.
- Therefore he will not remember past.
- If subject is Sada Kshanat... constantly changing - Memory will not be possible.

Memory = Recollection :

- What I collect in past - I recollect in present.
- Past collector has died and Gone.

Mechanism of memory :

- When I experience now, Anubava leaves Samskara / Impression in mind called Vasana - Samskara remains in mind.
- Cassette = Empty mind.
- Cassette forms Samskara / Vasana cassette not Kshanikam.
- Samsara not audible, Keeping cassette in ear not audible.
- Samskara Activated is audible.
- Cassette continues to exist and Recording continues to exist and you are able to play,₁₂₆



- If cassette is Kshanikam can't playback.

In Memory : 1st :

- Anubava
- Generates Vasana
- Vasana remains in Mind not activated - Dormant.
- When Swamiji talks about Badrinath, Vasana gets activated.
- Activated Vasana = Memory / Smrithi

Grandfather	Father
- Anubava Produces Vasana	- Vasana Produces Memory ↓ Son

- Anubava Janya Vasana.
- Vasana Janya Smrithi.
- Because mind continuously exists to register Vasana and memory.
- Shankara argues that in Kshanika Vigyana Vada, All not possible because who will exist for next, moment to create or preserve Vasana.

Every Anubava Momentary :

- Samskara / Experience / Cognition / Anubava being momentary - Doesn't even exist.
- Even to form Samskara - Before it forms Samskara, Tirupati Jargandi – Reaching and watching moment Required...
- Samskara Abava = Smrithi Abava.

1st Argument - Verse 25 :

- Experience can't exist for second moment to form Samskara.
- Therefore no memory possible.

2nd Argument - Verse 26 :

- If we assume Samskara is formed.
- What is the locus upon which impression is formed.

What is Adharam ?

- Can't explain future memory...

Sarvam Kshanikam :

- Mind with Vasana exists for a moment - In the future there will be no mind with Vasana.
- In new mind - This Vasana will not be there.
- Future mind can't remember present experience.
- Adharasya Abava... Continuous persistent locus not there to receive and preserve memory.

Archive not there :

- Therefore can never talk of memory, no Digital presentation.

Bahyarthika Nastika Vada :

- Accept existence of subject
- No objects.

What is subject?

- Kshanika Vigyanam
- “ I ” lasts and sees.
- If I feel I am existing throughout class it is delusion.

How is delusion caused?

- 1st I / 2nd I / 3rd I... Vigyanam are similar...
- Because of similarity, same I - is continuing (Only parents know - Twins)

Example :

- Same Ganga / Flame.
- Shankara refutes theory of similarity - Sadhrushya Khandanam.
- Atma Bodha / Tattwa Bodha / Viveka / Aparoksha...
- Discussing different philosophers = Mananam.
- Brihadaranyaka Upanishad / Brahma Sutram... discussed elaborately.

Sadrushyam - Similarity refuted by 2 arguments :

- 1) Similarity of property or features.
- 2) Substances if similar... then their properties are similar.
 - Rama / Lakshman features - Guna Tamyat Avayava Tamyat.

Law of Similarity :

Nirgunam	Niravayavam
Without Properties	Without features – No eyes / Nose / Hands

- Therefore no similarity can be talked about.

Nimitta :

- Conditions of similarity of features / Properties.
- Therefore can't argue continuity is delusion.
- Therefore no Sadrushyam.

2nd Argument :

- If you have to talk about similarity between 1st - 2nd Consciousness...
- There must be a common witness of 2 Kshanika Vigyanam, who talks about similarity...
- Witness of flow should be continuously existing - In all moments...
- Witness should not be Kshanikam...
- In their Vada, no permanent witness, they can't talk of flow.

- Therefore Sadrushya can't exist, Require Nitya Sakshi.
- Not acceptable to Yogachara.

Gita :

अर्जुन उवाच ।
स्थाने हृषीकेश तव प्रकीर्त्या जगत्प्रहृष्टत्यनुरज्यते च ।
रक्षांसि भीतानि दिशो द्रवन्ति सर्वे नमस्यन्ति च सिद्धसंघाः ॥ ११-३६ ॥

Arjuna said : it is but apt, O Hrishikesa, (Krsna) that the world delights and rejoices in thy praise; Rakshasas fly in fear to all quarters, and all hosts of Siddhis bow to three. [Chapter 11 - Verse 36]

Verse 27: Refutation of Yogachara : New Arguments :

शान्तेश्वायत्रसिद्धत्वात्साधनोक्तिरनिका ।
एकैकस्मिन्समाप्त्वाच्छान्तेरन्यानपेक्षता ॥ २७ ॥

The teaching of a means to the attainment of the end (Viz., the bringing to an end of the idea of continuity in knowledge and its objects) becomes useless. For it requires, no effort to be accomplished as all phenomena exist only for a moment. The coming to an end of the said continuity does not, therefore, depend on anything else. [Chapter 16 - Verse 27]

1st Argument :

- Moksha for them is end of this flow of Kshanika Vigyana which gives us painful experiences - Above gives Samsara Anubavaha Practice Sadhana...
- You need not work for end of anything.
- Flow is continuous - Beginningless continuous flow has to end.
- Concept of flow is mental concept - No flow separate from individual.

Example :

- Fruit salad / Hall / Company / society - No separate substance.
- Parisishya Nyaya - will remove all fruits nothing called salad left.
 - Hall - Take out fan / Phone / walls and nothing called Hall. one space

Concept formed in mind :

- No end of Nonexistent flow... Meaningless.

2nd Argument :

- To talk about flow requiring continuous witness.
- When you don't have continuous witness, can't talk of continuous flow / End of flow.

3rd Argument :

- To talk about Sadhana... Require continuous Sadhana.
- To study Tattwa Bodha , Sadhana must exist.
- Who will get Moksha to claim I am Moksha... he dies every moment.
- No continuous Sadhana / None to reap benefit, Therefore Sadhana ridiculous.

4th Argument : Smrithi Abava Prasaya Dosha :

- You can't have memory of your past - Object / subject changed.
- New subject can't remember past object / Childhood.
- Dehi Yognih ... Kaumara ..will not be valid.
- Neither memory of subject / object will be there.

Verse 28 :

अपेक्षा यदि भिन्नेऽपि परसंतान इष्यताम् ।
सर्वार्थे क्षणिके कर्मस्तथाप्यन्यानपेक्षता ॥ २८ ॥

If, according to you, the effect depends on the cause though unconnected with it, you have to accept dependence on a series which is quite foreign. If you say, "Though all things i.e., causes and effects, are momentary, some effects depend on some fixed causes" Still nothing can depend on anything else (According to your doctrine of Momentariness). [Chapter 16 - Verse 28]

5th Argument : Sadhana Abava Prashasya Dosha :

- No spiritual Sadhana to obtain Moksha possible.

Moksha :

- Cessation of Kshanika Vigyana Pravaha.
- Kshanika Vigyana Brings Sukham / Dukham / Raga / Dvesha....
- Every experience caused by Pravaha flow - Sadhana required for ending experience.

Shankara :

- Why talk of momentary Consciousness and effort / Sadhana to end Kshanika Vigyanam Flow is continuous - My Sadhana to end flow.

Shankara :

- To talk of flow - Need continuous Sakshi... I should sit as witness and then talk, continuous witness required.
- Flow is a concept like salad / Hall / Vachanamaram Vikaro Nama Dhyam.
- On enquiry no such thing called flow.

- Suppose people do Sadhana and flow ends - Moksha comes - who is there to enjoy Moksha.
- Moksha will exist for one Kshanam - Every moment has natural death.

Verse 29 :

तुल्यकालसमुद्भूतावितरेतरयोगिनौ ।
योगाच्च संस्कृतो यस्तु सोऽन्यं हीक्षितुमर्हति ॥ २९ ॥

That Particular one of two things existing at the same time and connected with each other is fit to depend on the other owing to whose connection it is benefited.
[Chapter 16 - Verse 29]

6th Argument Creation :

- 6 Topics discussed by all philosophers - Introduction to Brahma Sutra - Lectures.
- Jiva / Jagat / Ishvara / Bandah / Moksha / Sadhana.

Jiva :

- Individual struggling in Samsara.

Jagat :

- World confronted from birth to death.

Ishvara :

- Cause of creation - why / how / who / Man/ woman...

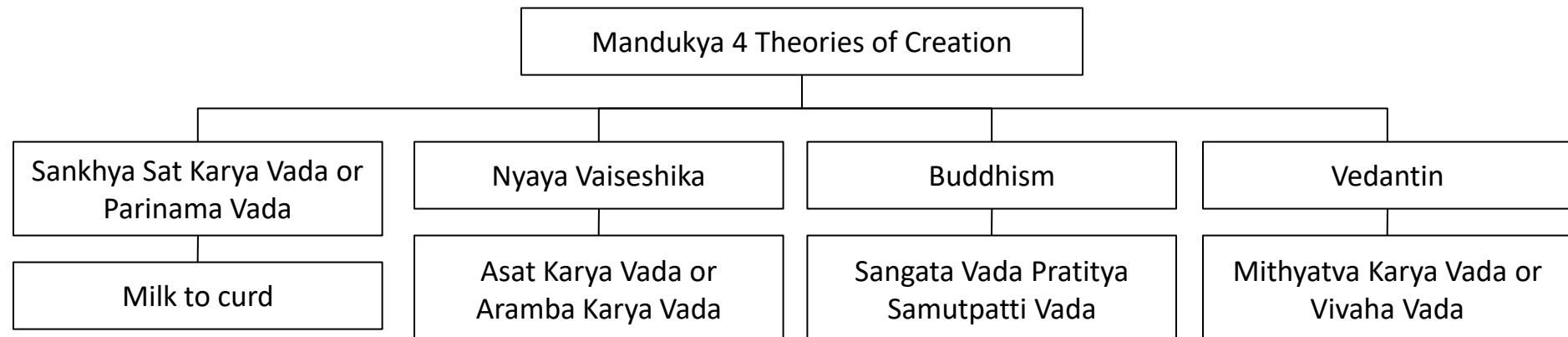
Bondage :

- Why / How we got trapped.

Moksha :How we get out ? freedom?

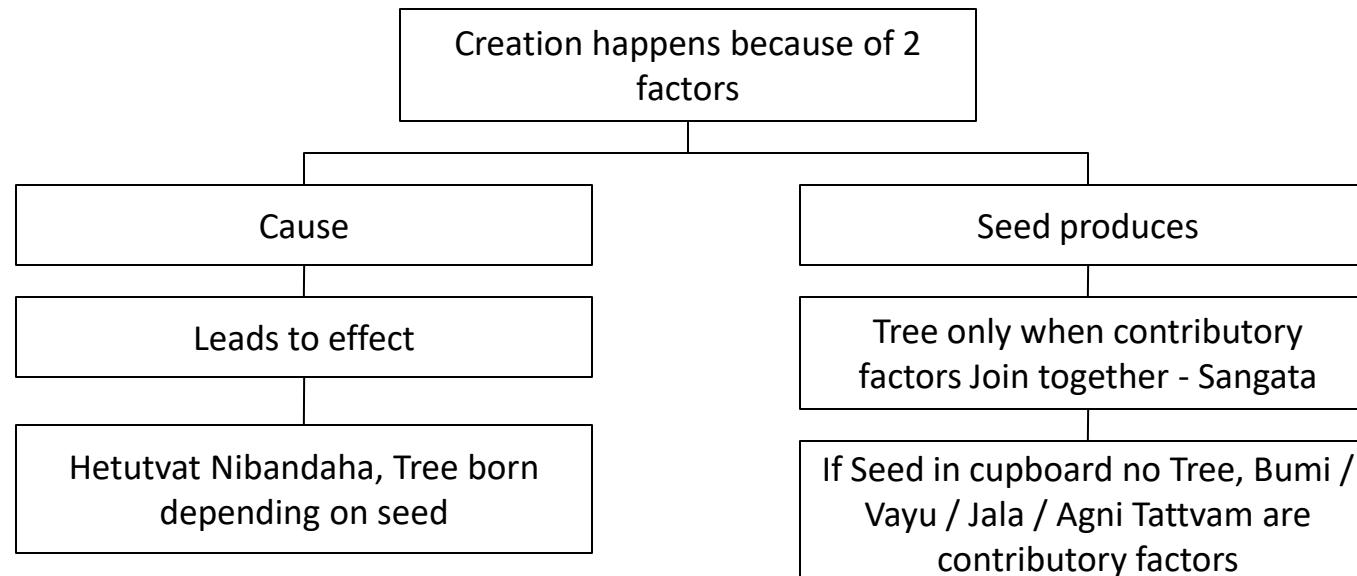
Sadhana :

- Means of getting out - Bandah to Moksha connection.



- Buddhist have logical loopholes in creation.

Verse 28 and 29 :



- Partyaya - Combination factors.
- Prati - All elemental factors rush and Join - Convert seed into tree.
- Hetu and Pratyaya - Pratitya Samutpati Vada / Sangata Vada.

Cause produces effect :

- Gold - Ornament
- Wood - Furniture
- Milk - curd
- Seed - Tree

One fact :

- Cause alone is getting modified to become effect.
- Essential substance behind effect is cause alone.
- Clay Behind earthenware.
- Gold Behind ornament.
- Behind cause and effect, essential ingredient is same.
- To prove cause - Effect relationship.
- You have to prove essential ingredient continues in effect also.
- If child lost - DNA tested.
- Essential substance persists and continues to exist in cause and effect.
- To talk about cause / Effect relationship, you will have to talk about one essential ingredient which is behind cause and effect.

- 5 Elements were there before universe was born and are there, inherent in this universe.
- Essential ingredient of this universe is 5 elements.
 - Empty space in - Stomach and Hand
 - Vayu - Breathing
 - Agni - Temperature
 - Jalam - water
 - Earth - Fine earthenware
- Panchabuta and Body have same thing essentially.

Panchabuta	Body
Cause	Effect

- To talk about cause and Effect you have to talk about continuity.
- Mango tree and Mango seed should have one essential ingredient - Continuously.
- If no continuous substance inhering cause and Effect, can't establish cause and effect itself.

Essence :

- Continuity is required to talk about cause and Effect relationship.
- In Kshanika Vada, no common continuity inherent.
- Any cause can produce any effect.
- Mango seed can produce coconut tree.
- Unconnected cause to produce unconnected effect.

Buddhist :

- Logically, any cause can produce any effect - People go after cause / Effect as per old habit / old convention / പ്രശ്നക്കമ്മ / Prasiddi.

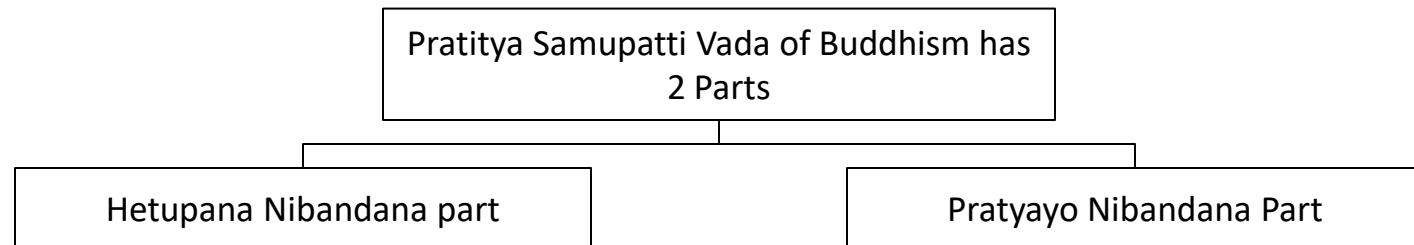
Lecture 103

Buddhists Theory :

- 1) Can't explain memory - Require continuous subject Experiencer and Recollector.
- 2) No Sadhana for Moksha(End of Samsara)
 - Everything destroyed by itself.
 - Samsara destruction is natural destruction.

Why Sadhana? Redundant :

- 3) Theory of dependent origination.



- Sarva Darshana Sangraha - By Madhavacharya.
- Brief study of every Indian system of philosophy 16 systems - Rare book.

Darshana :

- system of philosophy

Sangraha :

- Summary.

Hetupa Bandana :

- Causal factor transforms to become effect.
- Seed transforms to sprout - This part is Hetupa Bandana part.

Pratyopa Bandana :

- Convergence of contributory factors.

Earth	Water	Agni	Vayu
Contributes Smell	Rasa	Solar Energy	Moisture

- All act upon seed and because of their contribution, seed transformed into tree.
- All run towards seed - Blessed / Supported by them, seed gets Samskrutam.
- Transformed sprout - Plant - Tree - Fruit
- At every stage Hetu and Pratyaya play part.
- Hetu - Part changes to next stage.
- Hetupa Nibandana
Pratyaya Nibandana } Natural
- Pratitya Samit Patti Vada... Illogical Hetupa Bandana demolished in verse 27.

Verse 28 :

- Seed - Tree - No Cause effect relationship.

Law :

- If 2 things must have cause / Effect relationship, there must be one common factor which is in cause and effect also because of continuous inherent permeating thing, we are able to say this seed is cause of this tree.
- In Buddhism, nothing continues.
- Only one moment existence.
- Nothing common to seed and tree, can't say this seed is cause of this tree.

Buddhist comes with funny idea :

- We all have conventional idea.
- That parents are cause of human children and have genetic link - Prasiddi - Convention Abyapetha - Vada - Unthinkable.

Verse 29 :

- Pratyaya Bandana... Theory of dependent Origination.
- Seed is there - Gets Samskrutam / Refined / Transformed into Sprout – Plant – Tree – Fruit.
- Like baby / Child / Boy / Youth...

How this Happens? Several factors Act.

- Shad Dhata Vaha - 6 Factors
- Water / Earth / Heat...Act Upon Seed, Sunlight / Water / Fertile land required.

- Born simultaneously to help each other, Seed helped by water / Agni / Jalam... must co-exist.
- Must exist at same time, for helping seed, they should continue to exist to render help to seed.
- Earth - Parama Anu... Can't render

1st Condition :

- 2 Things must be born at same time.

2nd Condition :

- Should get connected mutually.
- Itara Itara Yogaha(Sambandha)

3rd Condition :

- Because of connection... Water / Seed – Simultaneous / Connection one should get transformed because of other seed gets transference - Not earth Seed becomes Samskruta...

Aim :

- In theory of origination, Want to reject contribution of Ishvara, Refutation of God... Ishvara Nastika Siddhi.
- Buddhism allergic to existence of God.
- 5 Elements somehow get together in big hands and Produce creation.
- Vedanta Establishes Ishvara - Astitva.

Book :

- Svarajya Siddhi...
- Says and Confirms Tasmat Ishvara Asmi...

Buddhist :

- Ishvara Negator, Human mind wants God.
- Buddha negated God to followers and followers converted him into God and Made big statues.

Dependent origination :

- One should transform and Relationship required.

Verse 30 :

मृषाध्यासस्तु यत्र स्यात्क्षाशस्तत्र नो मतः ।
सर्वनाशो भवेद्यस्य मोक्षः कस्य फलं वद ॥ ३० ॥

Our doctrine is that there is false superimposition on the self and its negation in the same self. Please tell me who will attain liberation, the result of knowledge, according to you who hold that all, i.e., both the superimposed and the substratum, are annihilated. [Chapter 16 - Verse 30]

- Bahyartha Astitva / Nastitva Vadina gone.
- Shunya Vadi - called Madhyamadika, Now in this verse.
- Nagarjuna Supports Buddhism, Sutrani and Karika available.
- Shankara borrows methods of arguments from Nagarjuna who was before his period
“Chatuskoti Argument” .

Yogachara :

- No external world / No matter, only subject ‘Consciousness’ - Momentary ‘Consciousness’ Rising and falling - Flow of ‘Consciousness’.

Aalaya Vigyanam :

- External world comes and goes - Mithya

Shunyavada :

- ‘Consciousness’ also arrives and departs, like world of matter.
- That ‘consciousness’ also Mithya, because temporary / unreal.

Like Svapna Prapancha :

- Adav Antena Antam Nasti
- Varta Mame Pi Tat Taha
- Ghata Mithyavatu - Rajju Sarpa vatu...
- Every object subject to arrival and departure, therefore Mithya.
- Being Anityam is Mithya.

What is Moksha ?

- Negation of both Mithya Subject and object is Shunyavadi.
- Negate Bogtru Atma, therefore Sarvam Mithya.

Shankara : Very powerful argument :

- 1) Suppose both subject and object negated...
 - Moksha will be for whom? எனக்கு ? You yourself are not there as receiver of Moksha Phalam.
 - No use of elaborate literature and accomplish Moksha...
 - Why elaborate Sadhana... Therefore Meaningless.
- 2) If anything unreal, unreal supported by reality.
 - False unreal mirage... Water / Sand(Real)
 - False dream - waker real
 - False snake - Rope real

Observation :

- Unreal borrows existence from real.

Law :

- Unreal has got borrowed existence!!
- There must be someone to lend existence. Lender of existence is called Real.
- 3 Ashramas live on Biksha - Brahmachari / Vanaprastha / Sanyasi.

Why Grihasta can't live on Biksha?

- Sarvam can't be Mithya
- Someone has to give Biksha
- Adhishtana Satyatvam - you have to accept.

Buddhist :

- You negate Vishwa(Subject) and Sthula Prapancha(Object) in Mandukya.
- Jagrat - waker - Sthula Prapancha
- Dismiss both in Mandukya Upanishad :

नान्तःप्रज्ञं न बहिष्प्रज्ञं नोभयतःप्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृष्टमव्यवहार्यमग्राह्यमलक्षणं अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

Nantah-prajnam na bahis-prajnam nobhayatah prajnam na prajnana-ghanam na prajnam naprajnam,
adrstam-avyavaharyam-agrahyam-alaksanam acintyam-avyapadesyam-ekatma-pratyaya-saram
prapanco-pasamam santam sivam-advaitam caturtham manyante sa atma sa vijneyah ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness. It is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the Self alone, negation of all phenomena, the peaceful, the auspicious and the nondual. This is what is considered as the Fourth (Turiya). This is the Atman and this is to be realised.
[Mantra 7]

Vedantin :

- Sarvatra Nastitva Vadi... Talus about Turiya Chaitanya...
- Pramatru Brameya Vilakshanam Bogtru - Bogya.
- Shantam... Ultimately Accepted Satya... pure ' Consciousness'
- We also Negate subject - Object ultimately, accept pure ' Consciousness' which is Satchit Rupaha.
- Madhyamadika Buddhist don't talk of Satya Adhishtanam.

Shankara :

- 1st Line of verse = our Moksha
- 2nd Line - Criticism of Buddhist

What is our Moksha ?

- Unreal - Superimposition of both subject and object like Buddhist.
- 3 Pairs negated - False always superimposed on real (which lends existence) Turiyam.

Paramartika Adhishtanam :

- Not accepted by Buddhist
- In Turiya... Negate subject - objects pairs 1, 2, 3

What remains after that ?

- Buddhist - Nothing remains
 - Shunyam remains

Vedantin :

- Not nothing but something = Turiyaha Atma... which is neither subject or object.
- Transcend subject - object.

What is its name?

- Amatra Chaturtha... Avyavaharya - It is positive entity - Not nothingness.
- Negation of 3 pairs - Leaving behind Turiya Chaitanyam...
- Not Adhyasa Nashaha... Adhyasa Seshtaha Ultimate remainder = Turiyam.

I get Moksha... what is my Moksha?

- Negation of all superimposition from me is Moksha.
- In the form of Vishwa / Teijasa / Pragya... I negate, remaining as Turiyam which is called Moksha for me.

Who gets Moksha Phalam?

- In Buddhist philosophy, nobody gets Moksham...
- I who remain as Turiyam get Moksha.

How I remain as Turiyam?

- By negating Vishwa / Teijasa / Pragya...
- In your philosophy no body to enjoy Moksha.
- In my philosophy, I am there as Mukta Turiya, to enjoy Moksha.

Lecture 104

Verse 30 :

मृषाध्यासस्तु यत्र स्यात्माशस्तत्र नो मतः ।
सर्वनाशो भवेद्यस्य मोक्षः कस्य फलं वद ॥ ३० ॥

Our doctrine is that there is false superimposition on the self and its negation in the same self. Please tell me who will attain liberation, the result of knowledge, according to you who hold that all, i.e., both the superimposed and the substratum, are annihilated. [Chapter 16 - Verse 30]

Madhyandina Buddhism :

- Experienced world and Experiencer subject, Both subject - object - Mithya.

Therefore no Adhishtanam :

- Therefore Shunyam is ultimate truth reality
- Nihilist - Negation of everything, Refuted in 2nd line.

Shankara :

- If subject and object Mithya - Unreal, in wake of knowledge, both subject /object negated - Called Sarva Nashaha... negation of everything.

If this is goal of life, who gets Moksha Phalam?

- Nobody is there to claim benefit of Moksha Phalam...
- Then who will have incentive to work for Moksha - Sadhana Waste.

How you explain - Moksha in Vedanta?

- Negate subject and object through knowledge - Aham / Idam rejected.

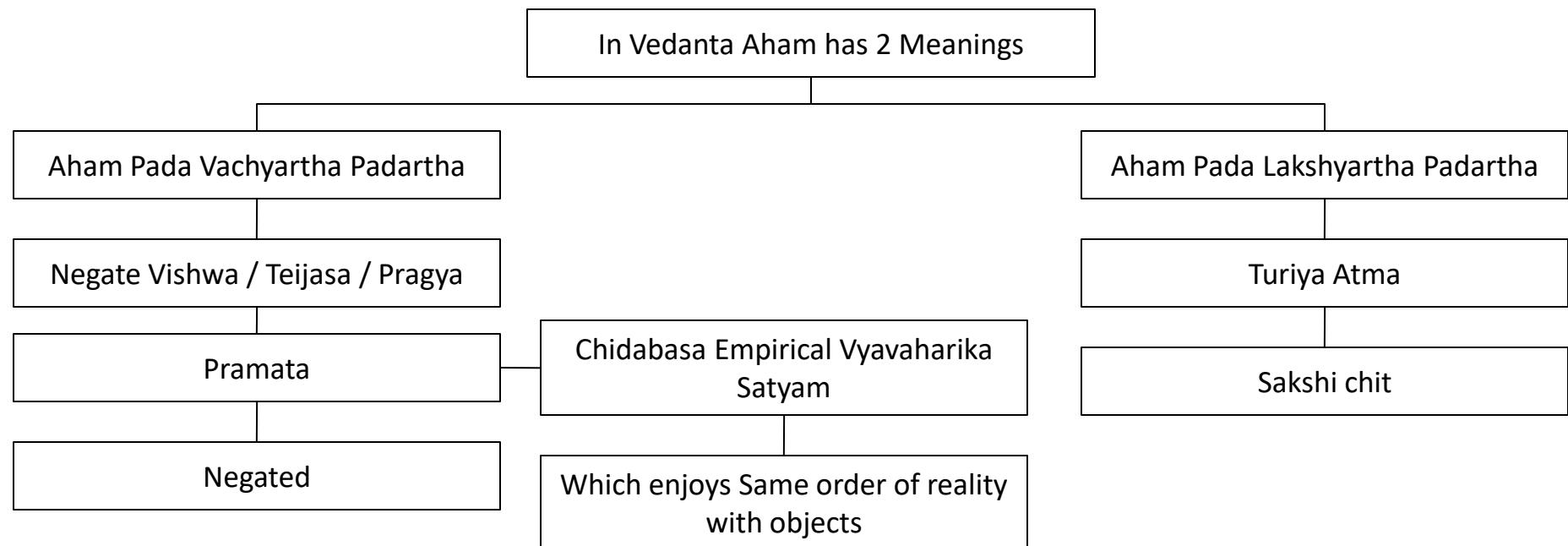
- Madhyama - Negate Vishwa - Sthula / Jagrat / Svapna - Teijasa.
- Boldly say - Nantap Pragyam... (Mandukya Upanishad.. Matra 7)

Are you negating Aham subject?

- Is I subject negated by Vedanta or not?

Shankara :

Counter Question :



Where we differ from Madhyamikas :

- After negating Pramata and Prameyam, Prapancha, in Advaitam not Shunyam but something left behind.

- Aham Pada Lakshyartha - Not Pramata but Sakshi - Adhishtanam for Pramata and Prameya.. (Subject and object) and Transcend subject / object.
- Pramata Prameya Vilakshana Adhishtana Buta - Sakshi Chaitanyam is left behind in Advaitam.
- In Shunyavada after negating subject object - Nothing remains.

Tan - Nasha :

- Negation of everything Mithya Adhyasa... Not negation of Turiya Adhishtanam.

Negate :

- Pratama /Dvitiya / Tritiya Pada.
- All relative pairs of subject - Object, negated and I remain which is not Pramata – Prameya but Turiya Adhishtanam.
- Remaining as Turiya Adhishtanam is positive Moksha.
- Who is one claiming Moksha - By remaining as Lakshyartha.
- Aham by dismissing Vachyartha Aham.
- When I remain as Lakshyartha Aham, it is Moksha.
- Moksha not Shunyam but remaining as absolute Aham, Not Nihilism.
- Buddhist Shunyam - Another word for Turiyam.

Shunyam :

- Not absolute non existence but non existence of Mithya Prapancha.
- Shunyam is not absolute non existence - wrong.

- It Means consciousness, Aham Pada Lakshyartha = Vedantic teaching.

Verse 31 :

अस्ति तावत्स्वयं नाम ज्ञानं वात्मान्यदेव वा ।
भावाभावश्चतस्तस्य नाभावस्त्वधिगम्यते ॥ ३१ ॥

That oneself exists is undoubted. You may call it knowledge, self or whatever you like. But its Non-existence cannot be admitted as it is the witness of all things existing and Non-existing. [Chapter 16 - Verse 31]

- Shankara refutes absolute nihilism, which negates subject and object and claim nothingness or emptiness or void as ultimate reality.

Shankara :

- Who is talking about void / Non existence?
- Talk of non existence possible only if there is a witness of non existence.
- Abava presupposes witness of Abava, Abava = Non existence or emptiness.

To say :

- No body has come... Requires somebody to say nobody has come.

Memory :

- No body / Nothing other than me witness is there / has come.
- Nothing in Vedanta = Means witness - Sakshi
 - Nothing other than Sakshi
- Nobody has come means I alone have come
- Nobody = I - without second
 - Second less i

- Nothingness = Secondless witness “Consciousness”
- There is a witness Self (स्वयम्), whose existence you can never question.
- There is some entity / Thing called, witness self which you can't question.
- When body is born - we give modern / Traditional name... Krishna / Rama...

Person is one :

- Called by different names

Accept witness :

- Call it Jnanam / Atma / Deva, or over self
 - Over self = Lakshyartha / Not above head
 - Vachyartha = Self - Absolute self / Brahman = Lakshyartha
- Can't negate which is witness of existence and Non existence of things.
- Bava / Abava - Sakshi different - From Bava - Abava.
- Abava Sakshi can't be Abava.
- Witness of nothingness can't be nothing, Must be positive entity.
- Witness of Nyaya... Experiencer of Bava and Abava - Presence of other things as well as absence of other things.

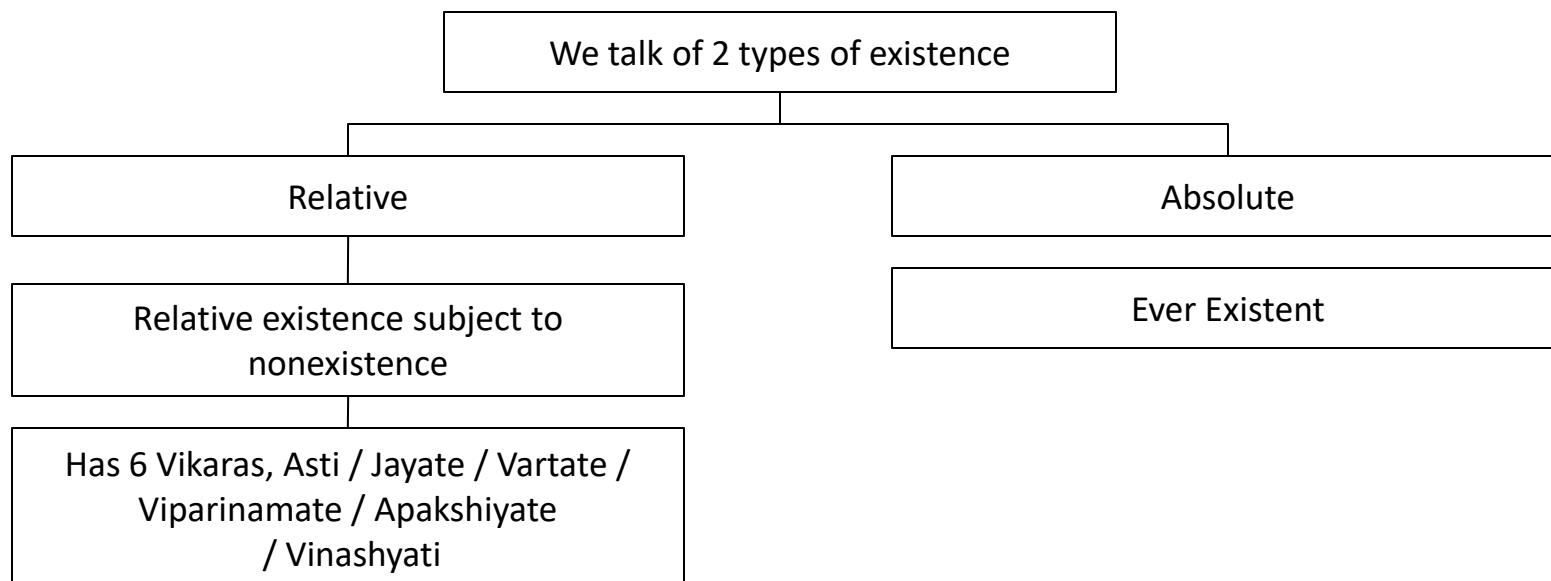
Not presence / Absence of itself :

- I can't be witness of presence and absence of myself.
- How to experience that I didn't come to class.

- Since I am witness of presence and absence of other things, I can never be absent.
- To prove my absence - To prove absence of others...

Who talks about absence of witness ?

- Require witness of absence of witness...
- Ultimate witness can never have Abava.
- Since that self is ultimate witness of presence and absence of everything else, you can never witness absence of that ultimate / Absolute witness.
- Therefore Absolute Witness is ever existent
- Can't talk of Nihilism.
- Absolute truth ever is That which is called Sat.



- Asti is called existence - Vyavaharika.

Satta or Sat Abava :

- It is relative existence - Subject to non existence.
 - Pot is Followed by pot is not
 - Body is followed by body is not

Maha Realisation!!

- Uniqueness of absolute existence - Not one of 6 Vikaras.
- Absolute existence not preceded by non existence or followed by non existence and is called 'Sat' .
- Like we have chit and Chidabasa - we have sat and Satabasa.
 - Sat Abasa - Relative
 - Chit Abasa - Relative
- Sat = Absolute.
- Nasato Vidyate Bavaha.... (Gita : Chapter 2 - Verse 16)
- Very high principle told to crying Arjuna in Chapter 2
- Bheeshma is going - Highest teaching is given...

Gita - Start of teaching :

श्रीभगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रज्ञावादांश्च भाषसे।
गतासूनगतासुंश्च नानुशोचन्ति पण्डिताः ॥ २.११ ॥

You have grieved for those that should not be grieved for; yet you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 - Verse 11]

Gita :

नासतो विद्यते भावो नाभावो विद्यते सतःः।
उभयोरपि दृष्टोऽन्तस्त्वनयोस्तत्त्वदर्शिभिः ॥ २.१६ ॥

The unreal has no being; there is no non-being of the real; the truth about both these has been seen by the knower's of the truth (or the seers of the essence). [Chapter 2 – Verse 16]

- Height of Advaita... in beginning of Gita :

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ञाक्षामृतमश्चुते ।
अनादिमत्परं ब्रह्म न सत्तत्त्वासदुच्यते ॥ १३-१३ ॥

I will declare that, which has to be known knowing which one attains to immortality - The Beginningless supreme Brahman, called neither being nor non-being. [Chapter 13 - Verse 13]

- Brahman is Absolute existence which transcends, relative existence and Relative non existence.
- 2 Advaita verses in Gita : 2nd and 13th Chapter.

Verse 32 :

येनाधिगम्यते ऽभावस्तत्स्यात्तत्र चेद्वेत् ।
भावाभावानभिज्ञत्वं लोकस्य स्यात्त्र चेष्यते ॥ ३२ ॥

That by which the non-existence of things is witnessed must be real. All would be ignorant of the existence and non-existence of things if that were not the case. Therefore yours is a position which cannot be accepted. [Chapter 16 - Verse 32]

- If you don't accept absolute witness.

What will be the problem?

Law :

- That which witnesses Nonexistence can't be Nonexistent.

Example : Somebody who witnesses :

- Nobody has come can't be nobody.
- It has to be somebody.
- That which is witness of emptiness has to be Sat - Existent - Not nothingness non existent.
- That witness is not emptiness or non existent.
- It is not positive entity but also not negative entity.

If Emptiness, then what will be the consequences ?

- Non existent witness can't talk about, absence / Presence of other things.
- To talk about presence and absence, it should be ever present.
- There will be ignorance of Bava / Abava...



Presence and absence of other things, if witness is absent

- Non existent witness can't know existence and Non existence of others.

Therefore accept witness :

Buddhist :

- There is no witness to know presence and absence of things – OK.

Shankara :

- You can't say. It is against Pratyaksha / Anubava Vivadha / Against experience.
- We are able to experience presence and absence of things.
- Therefore you have to accept existence of witness.
- We have knowledge of that.
- In Sushupti - Experience nothing, Some say, they never dream.
- How do you say that. Neither waking / Dreaming.
- I know that I did not have dream.
- There is a knower of absence of everything.

Our experience :

- Witness can't be Shunyam, It has to be Absolute existence.

Old Verse 27 :

Bahyarthika Asitva Vada	Bahyarthika Nastitva Vada	Sarvathra Nastitva Vada
<ul style="list-style-type: none">- Verse 25- Can't Establish mutual universe separate from Consciousness principle	<ul style="list-style-type: none">- Kshanika Vigyana Vada / Yogachara- Say's Jagat not Mithya - World also on real	

Yogachara :

- Jagat Prapancha Mithya-Chaitanya satyam.

Blunder :

- Consciousness - Momentary existence.
- Flow of momentary 'Consciousness' is subject = Atma = Satyam.

3 Arguments against them :

- i) Smriti Asambava Prasanga Dosha
- ii) Sad Bava Asambava Prasanga Dosha
- iii) Utpatti Asambava Prasanga Dosha

1) I can never explain memory :

- Memory requires someone who existed in the past / who exists in present.
- Collector and Recollector -
- Common entity required -
- Experiencer and Recollector -
- No past in Kshanika Vigyanam... (old part of verse 27 finished)

Verse 33 :

सदसत्सदसचेति विकल्पत्राग्यदिष्यते ।
तदद्वैतं समत्वात् नित्यं चान्यद्विकल्पतात् ॥ ३३ ॥

That which must be admitted to exist before the deliberation about existence, non-existence or both is one without a second as there cannot be a cause of diversity before there is any superimposition on it. It must be eternal and different from what is superimposed. [Chapter 16 - Verse 33]

Shankara : Shunyavadi :

- Give up Prejudices and accept there is absolute Adhishtanam.
- Shunyam used for Brahman in Vedanta also.

Taittriya Upanishad :

असद्वा इदमग्र आसीत् । ततो वै सदजायत ।
तदात्मान स्वयमकुरुत ।
तस्माच्चत्सुकृतमुच्यते इति ॥ १ ॥

**asadvā idamagra asit, tato vai sadajayata,
tadatmanagm svayamakuruta,
tasmattatsukrtamucyata iti ॥ 1 ॥**

In the beginning was verily this non-existence. From that the existent was born. That created Itself by itself. Therefore, it is called the self-made or the well made. [II – VII – 1]

Brihadaranyaka Upanishad :

- Neiva Na Kinchana Asit...
- Before creation, nothing was there.
- Shunyam was there - along with Absolute Principal which is Adhishtanam.
- From this Adhishtanam alone, empirical relative world has emerged.
- Relative Mithya Vyavaharika Prapancha called Vikalpa here.
- Relative world - world consisting of pairs of opposites - For every concept there is corresponding opposite.
- Absolute existence doesn't have opposite. Relative world has opposite relative non existence.
- In Empirical plane, you can ask - Is clip there? or not there.

- Intellect functions only in field of Dichotomy / Relative, Chaitanyam is absolute.
- Absolute Consciousness doesn't have opposite but relative consciousness has opposites - Jadam and Chetanam.
- In Empirical world there is Chetana Tattvam - which has opposite Jada Tattvam.
 - Sad Abhasa has opposite
 - Chid Abhasa has opposite
 - Sat - chit has No opposite
- Once opposite comes, it comes into relative world.
- Do meditation for understanding deep significance of Sat / chit.
- Satchit was existent - Now not there
 - Can use any present / Past / Future tense for Satchit
 - Because it is Absolute
- “ Sad Eva Somya Idam Agre Asit ”
- Panchadasi - Vidyaranya - One chapter on this topic

How you can put past tense for Sat :

- No Asit - with Absolute existence
- Human intellect functions in relative realm
- Until absolute is clearly grasped, we compromise.

Student	Teacher
When was it?	Intelligent 'Question' gives Answer

- Seriously - Absolute existence was there before arrival of Relative world.

Vikalpa :

- Relative existence / Relative non existence
- Relative 'Consciousness' / Relative Jadam
- Relative finite / Relative infinite

What are divisions in Relative world /Empherical world?

Sat	Asat	Sadasat
- Relative existence	- Relative Non-existence	- Seemingly existent - Dream / Rope snake / Silver - conch

Before that Absolute was there - what is its nature?

- There is Absolute Adhishtanam - Different from one of relative things in creation.
- Teacher can't take student and show Brahman.
- Brahman is not arriving in time and space.

Meditator waiting :

- When God will come
- Waiting for realisation.

Lecture 105

Verse 30 to 33 :

- As part of Aham Satyam - Jagan - Mithya - Shankara refutes Bahyarthi.
- Asitva / Nastitva Vadi and Sarvatra, Nastika Madhyamika Buddhism / Shunyavadi.

Main argument :

- 1) You can never talk of total emptiness.
 - Very possibility of talking, requires witness.
 - Which has to be Chetanam and should be Unnegatable.
 - This witness should lend existence to all Mithya objects.

Waker does 2 things :

- a) Witness of unreal dream which is Negatable.
 - I - waker am witness of Negatable dream.
 - If unreal dream has existence, that existence has to be borrowed.
 - We don't call it unreal dream.
 - Dream being unreal has borrowed existence, Every Borrowed presupposes lending.
 - If Negatable world has borrowed existence, there must be someone who lends existence.
 - Witness of unreal dream is lender of unreal dream.
 - Sakshi witnesses Mithya Vastu but Sakshi alone lends existence to Mithya Vastu.

- Whoever lends existence is called Adhishtanam, Sakshi is Adhishtanam Satyam also.

Verse 33 - Conclusion :

सदसत्सदसचेति विकल्पत्प्राण्यदिष्यते ।
तदद्वैतं समत्वात् नित्यं चान्यद्विकल्पतात् ॥ ३३ ॥

That which must be admitted to exist before the deliberation about existence, non-existence or both is one without a second as there cannot be a cause of diversity before there is any superimposition on it. It must be eternal and different from what is superimposed.
[Chapter 16 - Verse 33]

- If entire universe is Mithya - I witness, am the Adhishtanam.
- I am Satyam, I lend existence to world and I can't be Mithya.
- Sakshi Chaitanyam is different from Mithya projection.
- It is Nityam, Unnegatable and Sakshi Chaitanyam is Advaitam and Samam - uniform.
- Bhauda Mata Khandanam over.
- Now Shankara reaffirms Vedantic teaching, Object - Matter is Mithya.
- I subject - universe - Vigyanam is Satyam, Similar to Kshanika Vigyanam.

Buddhist :

- Momentary 'Consciousness' is satyam
- Eternal 'Consciousness' is Satyam.
- I am eternal Consciousness - Satyam - Adhishtanam, Upon me, entire Mithya Prapancha is superimposed.

Dakshinamurthy Stotram :

विश्वं दर्पणदृश्यमाननगरीतुल्यं निजान्तर्गतं
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Mithya universe appears and disappears into Me.
- I lend 'Existence' to universe
- I - Myself witness universe also

Svapna :

- I lend existence to Svapna Prapancha and I myself witness Svapna Prapancha.

Tragedy :

- When I witness Svapna Prapancha I forget it is Svapna.
- Similarly I lend existence to Jagrat Prapancha but forget Jagrat is Mithya as Svapna is.
- Because of forgetfulness of Mithyatvam, I give reality and world threatens me.

Give a Kuttu to world :

- Now world gets equal order of reality.

- Bring down order of reality of world.
- Aham Satyam, Jagan Mithya, It is like watching another TV serial episode too many.
- From 34 onwards Vedanta Siddanta Sara.

Verse 34 :

विकल्पोद्भवतोऽसत्त्वं स्वप्नदृश्यवदिष्यताम् ।
द्वैतस्य प्रागसत्त्वात् सदसत्त्वादिकल्पनात् ॥ ३४ ॥

Accept duality as unreal. For it comes to exist by way of superimposition like dream objects and does not exist before the deliberation about its existence, Non-existence, etc.[Chapter 16 - Verse 34]

Vedanta - Has 2 Portions

- What I experience is Mithya
- Vyavaharika Satyam Jagat
- Drishta Prapancha

- I Experiencer am Satyam
- Higher order of reality - Paramartika Satyam!
- Drk - Sakshi Chaitanyam - Satyam

Argument Here :

- Dvaita Prapancha is product - Karyam, Subject to arrival and departure.
- Before arrival it is not there
- After departure it is not there.
- In between - Mithya - “Appears”

Mandukya Upanishad :

- Advau Nasti... Antah Nasti... Vartamanapi Nasti....

- Product is non-existent before / Later
- Ornament non-existent before / Later, Karyatvat - Mithya.

How product is Mithya?

From our experience :

- Every product is name and form.
- It doesn't have substantiality of its own, has normal verbal existence.

Namke Vaste Existence!!

- Length of bangle is dimension of gold.
- Substantiality of bangle is substantiality of gold.
- I touch bangle - Touch gold.
- Bangle is non substantial - Nirantaram.
- All products non substantial.

What is substance?

- Karana - Wood / Gold - Substance
- Dvaita Prapancha = Karyam = Mithya
- I - Atma - Am Karanam
- That I am Karanam can be proved, Shastrically and experientially also.

How is it proved experientially ?

- World resolves into me, when I go to sleep.
- World rises from me, when I wake up.
- Class disappears when I doze off.

You can argue : others experience world

- In sleep, no question of other people.
- We say there are other people after waking up.
- In sleep you don't have world and no question of others having the world.
- Because in sleep no question of others also, Others come on waking up only.

Unminisha :

- I get up - world comes.
- When I sleep - world sleeps.

Kaivalyo Upanishad :

मत्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्यमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham || 19||

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

- I am Karana Satyam.
- World is Karyam, therefore Mithya.

- Jagat Mithya - Karyatvat - Ghatavatu
- Aham Satyam Karanatva - Mrityavadu.
- I am like clay, this is experiential proof.

Shastric :

- Tasmat... From me Atma alone - Akasha came, world is Mithya... because it is a product.
- Before projection of world - Vikalpa Adhyasa Mithya Srishti... which has attributes.
- Sat - Asat - Saguna Prapancha.

Verse Meaning :

- Dvaita Prapancha - Dualistic universe was not there. Before creation - No Dvaitam.
- After projection it came - It emerges in form of projection / Vikalpa.
- It rises - Its my projection. Not individual mind but I - Atma.
- In Jagrat, I project Jagrat / Svapna - Because of this

Reason :

- Dvaita Prapancha is Mithya - Non substantial, Name and form only, combination of 5 elements.

Lecture 105

Chapter 16 - Verse 34:

विकल्पोद्भवतोऽसत्त्वं स्वप्नहश्यवदिष्यताम् ।
द्वैतस्य प्रागसत्त्वात् सदसत्त्वादिकल्पनात् ॥ ३४ ॥

Accept duality as unreal. For it comes to exist by way of superimposition like dream objects and does not exist before the deliberation about its existence, Non-existence, etc.[Chapter 16 - Verse 34]

1) Scientists :

- World is Elements / Molecules / atoms / Proton / Neutron, “Nama and Rupa”
- Creation = Nama and Rupa only
 - = Asat - Like Svapna projected by me in dream
- With individual mind - Vyashti Upadhi - I project Svapna Prapancha and with cosmic mind Samashti Upadhi I myself project Jagrat Prapancha.
- I am Chaitanyam behind both micro reflecting medium and macro Reflecting Medium.
- I can't accept tangible / Solid Jagrat Prapancha as Mithya.
- In Svapna will never accept it, as Svapna... only after waking up will accept...
- Try to dream with knowledge I am dreaming...
- At time of ignorance of higher nature, this will appear as Satyam but it is Mithya.
 - From Vishwa angle - Sthula Prapancha is satyam.
 - From Teijasa angle Sukshma Prapancha is satyam.
 - From Pragya angle - Karana Shariram is satyam.

- All 3 is Mithya only from Turiya Drishti, Till then we have to say world is Maha Real.

Verse 35 :

वाचारम्भणशाकाद् विकाराणां ह्यभावता ।
मृत्योः स मृत्युमित्यादेम्म मायेति च स्मृतेः ॥ ३५ ॥

All the modifications of the primeval cause are known to be unreal according to the scriptures which say that they have ‘words only for their support’ and that ‘he’ dies again and again and so on. The Smriti also says. “My Maya (is difficult to be got rid of) [Chapter 16 - Verse 35]

- If somebody asks if world real / Unreal don’t answer.
- Ask counter question - From which standpoint, Imagine stand point of questioner.
- Most of the questions are from Vishwa angle (Waker I)
 - Not Teijasa... not asleep
 - Not Turiya... don’t know
- Visishta Advaitin and Dvaitin... asking from Vishwa angle.

How do you know?

- They don’t accept Nirguna Turiya Chaitanyam, Asking from Saguna Vishwa angle.
- Tell them Satyam and get Pongal! Don’t tell them Mithya!
- Standpoint important - Vishwa angle

Verse 34 :

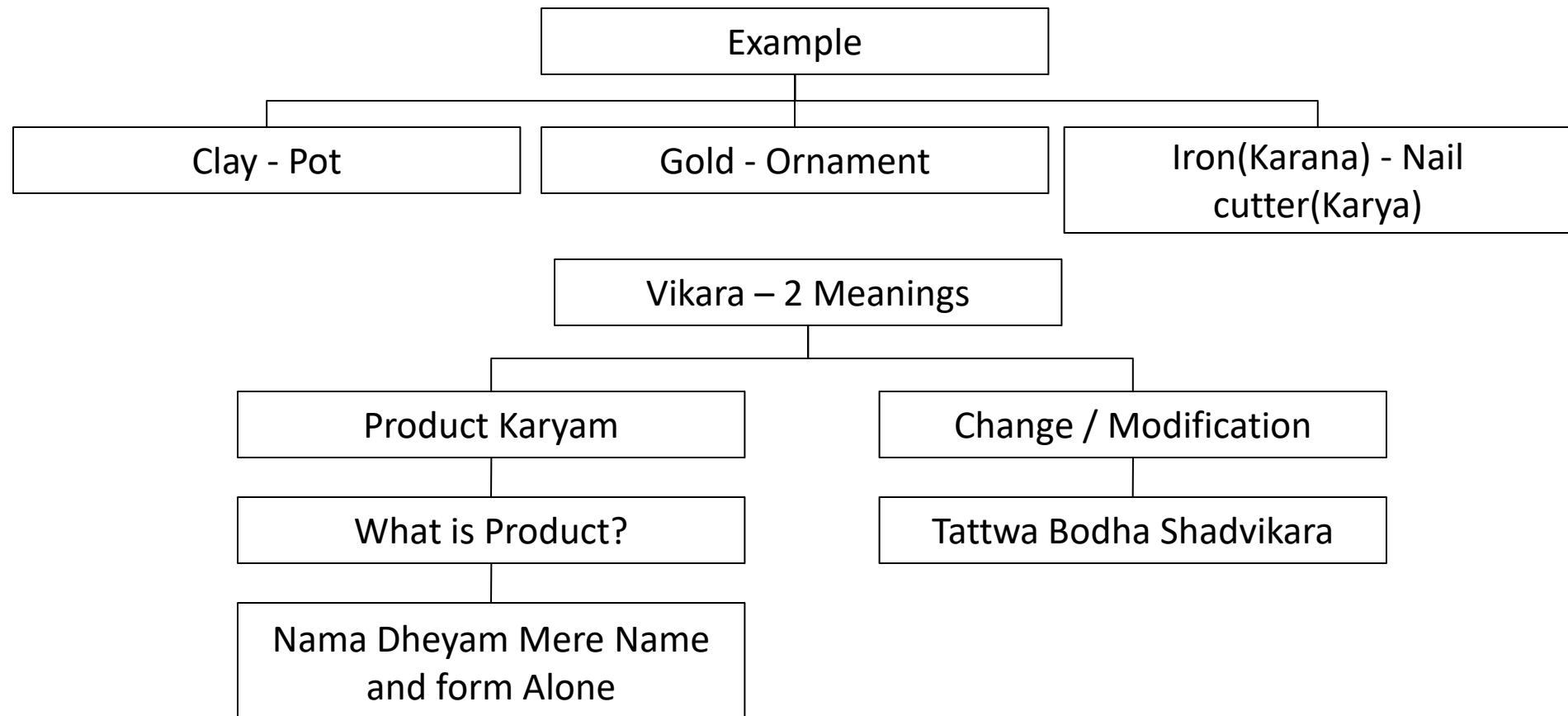
- Yukti

Verse 35 :

- Sruti Support Jagan Mithyatva Nischayaha.

Chandogyo Upanishad : Chapter 6 - 1 - 14 :

- Yatha Soumya....
- Karana - Myth - Clay Gold / Rope Satyam - Atma Chaitanyam Turiyam
- Karyam - Pot - Jagat - Ornament / Snake - Vishwa / Teijasa / Pragya - Mithya - Mere Nama.



- No substance outside - Pot exists only in your tongue, Outside pot doesn't exist.
- You are holding not pot but clay.
- Pot is word only which exists in your tongue Nama Matra Satta.

Therefore Vacharambanam :

- Arambanam - Created by Vak, (Your tongue) Product - Pot is nothing but a word generated by your tongue - No substance called pot.
- Not substance outside.
- Substance = clay only
- World = word, Remove Adhyasa

2nd Question :

Katho Upanishad :

यदेवेह तदमुत्र यदमुत्र तदन्विह ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १० ॥

**Yade-veha tad-amutra, yadamutra tadan-viha,
mrtyoh sa mrtyum apnoti, ya iha naneva pasyati ॥ 10 ॥**

What is indeed here (visible as the world) the same is there (invisible as Brahman) ; and what is there, the same is here. He proceeds from death to death who beholds here difference (between Brahman and the world). [II – I – 10]

Brihadaranyaka Upanishad :

मनसैवानुद्रष्टव्यं, नेह नानास्ति किंचन ।
मृत्योः स मृत्युमाप्नोति य इह नानेव पश्यति ॥ १९ ॥

**manasaivānudraṣṭavyaṁ, neha nānāsti kiṁcana |
mrtyoh sa mrtyumāpnoti ya iha nāneva paśyati || 19 ||**

Through the mind alone (It) is to be Realised. There is no difference whatsoever in It. He goes from death to death, who sees difference, as it were, in It. [4 - 4 - 19]

- Whoever sees dualistic world as real, will go from mortality to mortality.
- Veda condemns perception of duality as Satyam....Duality not real.
- As condemned, duality unreal Vision, as per Vedanta.
- Real vision will not be criticised.
- Sruti support and Non-vedic support - Scripture based on Veda.

Purana = Smrithi :

- Ramayana / Mahabharata Smrithi - Gita part of Mahabharata.
- World = Maya = Magic, See but unreal Maya Jal.
- Universe = Maya - Magic created by Bhagawan - Magician.
- Mama Maya... whose Maya... not Brahman.

Gita :

दैवी ह्येषा गुणमयी मम माया दुरत्यया।
मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते॥ ७.१४ ॥

Verily, this divine illusion of Mine made up of Gunas (caused by qualities) is difficult to cross over; those who take refuge in Me, they alone can cross over this illusion.
[Chapter 7 - Verse 14]

- Saguna Vastu = Maya = Endowed with attributes, Chaitanyam = Nirguna.
- All products in the world created... beginning from Akasha, are Mithya - Unreal.
- Abava - Really non existent but experientially available.

Verse 36 : World = Mithya projection

विशुद्धिश्चात् एवास्य विकल्पात् विलक्षणः ।
उपादेयो न हेयोऽत आत्मा नान्यैरकलिपतः ॥ ३६ ॥

The self is, therefore, pure and is of a nature contrary to that of what is superimposed. Hence it can neither be accepted nor rejected. It is not superimposed on anything else. [Chapter 16 - Verse 36]

Who is projector?

- I - The Atma am projector - Subject = Projector, Object = Projected.
- Atma not projected - Everything else projected.
- I - Am never projected by others or myself.
- I - Un Projected Atma am different from projected world.
- I - Atma am different from every Vikalpa - Projected object.
- Therefore only - Since I am Unprojected Atma and everything else is projected Mithya... I - Satyam am not soiled / Viciated / Affected by / Uncontaminated by Mithya projected universe.
 - Dream rain can't wet waker
 - Dream forest fire can't Burn waker
 - Dream runner can't fire waker
- Achedyoyaha... Available... Whatever happens... not affected.
- Therefore no Punyam... No Sanchita / Agami.

Who Am I?

- Purest one in creation
- Because of this reason, I am Unprojected, Satyam and world is projected Mithya.
- Therefore Atma enjoys eternal purity
- I - Real Self am ever pure
- Mithya body / mind has impurity
- Functionally keep them reasonably pure, can't make Body / Mind perfectly pure.
- Do Sravanam - Physical impurities will be there...
- 100 % Pure mind doesn't exist, Because of 3 Gunas.
- It will be constantly fluctuating - Gita :

श्रीभगवानुवाच ।

प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

The blessed lord said : Light, activity and delusion, when present, O Pandavas, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

Mind has 3 Gunas :

- Mind product of Trigunatmika Maya, 100 % purity doesn't exist.
- For the sake of function keep it in good condition, so that you are healthy and don't give problem to others.
- 100 % Purity from standpoint of Real, nature only - Atma Drishti
- From Body / Mind standpoint maintain purity before /during /after knowledge
Maintain at Vyavaharika level.

Lecture 106

Verse 36 :

विशुद्धिश्चात् एवास्य विकल्पात् विलक्षणः ।
उपादेयो न हेयोऽत आत्मा नान्यैरकलिपतः ॥ ३६ ॥

The self is, therefore, pure and is of a nature contrary to that of what is superimposed. Hence it can neither be accepted nor rejected. It is not superimposed on anything else. [Chapter 16 - Verse 36]

- I - Atma - Chaitanyam is Adhishtanam of entire universe.
- Universe is projected by me with Maya Shakti.
- What I have projected has lower order of reality.
- I observer am of higher order of reality.
- Because they enjoy lower order of reality, they don't have capacity to affect me.
- Just as movie character doesn't have capacity to affect screen.
- This projected world is divided into two - with help of macro power called Maya...
- I Project Jagat Prapancha which is Vyavaharika Satyam (Jagrat Avastha).
- With help of micro power called Avidya, I project Pratibasika Satyam called dream world (Svapna Avastha)
 - For one, I use Macro - Maya Shakti
 - For other I use Micro / Nidra / Avidya Shakti
- Both Jagrat and Svapna - Projected - Observed and supported by me.
- Therefore I am their Adhishtanam.

What is my order of reality?

- Neither Vyavaharika / Pratibasika Satyam but beyond both called Paramartika Satyam.

Taittriya Upanishad :

- Satyancha Anrutyancha - Abavatu...
- One Paramartika Satyam Projects both Vyavaharika Satyam and Pratibasika, Svapna Prapancha conveyed in verse 36.
- I Adhishtam am projector of everything.
- I am not projected by someone
- I am ever projector / Adhishtanam not Adhyasa.
- Therefore I - Adhishtanam am different than projections - Vikalpapat.
- Therefore I am never polluted by Vyavaharika or Pratibasika...
- Just as waker not affected by any dream object...
- I am not affected by objects / Events / Time / Space which are projections which come together with Jagrat and Svapna Prapancha...
- They do not exist independently.
- They are attributes of Jagrat and Svapna Prapancha.

How do you know?

- Only when waker's universe rises - Time and space rise.

- Jagrat Time and space - Dissolved in Jagrat world.
- Svapna time and space - Dissolved in Svapna world.
- When universe is - Time and space is
- When universe is not - Time and space is not.

Scientist :

- Before Big Bang no Time and space.
- During time of singularity... there is no time - State before Big Bang.
- You can talk of time only with universe.
- We feel if no time, space is left out, Science and Vedanta says = If no time, no space also.
- When all objects / Events are removed you can't talk of time and space.
- Concept of time requires event - Sunrise / sunset - or moonrise / Set - Some event required, to talk about time.
- In Sushupti... when Jagrat and Svapna Prapancha dissolve, not only Prapancha goes, but also time and space.
- Desha Kala resolved - Even after, resolution - Great hero - witness 'Consciousness' continues to exist.
- I am Desha Kala Ateeta Atma - Narayana Bhat... Narayanyeyam started as : My Guruvayurappan is beyond Time and space and he is available in Guruvayur.

Means :

- Even though Lord is beyond Time and space - For sake of Puja / Meditation - you assume a form.
- Superimpose form for Lord Vishudha, not polluted by Time and space.
- Not conditional / persecuted /restricted by Time and space....

How Time affects you?

- Makes you older - Vinashyati... Happens to Mithya Shariram.
- Atma can't be taken by you or rejected by you - Because it is not object like clip.
- Clip can be taken / Dropped.
- Heyaha

↓

Subjected to rejection.

- Any object can be taken or rejected.
- Atma can't be taken up or given up, since Atma is never an object.
- If Brahman seen as object, it is not truth.

Keno Upanishad :

- If in ' Mind' - Atma comes in front of you, you experience Atma for Sometime and turn away your Attributed Atma and Brahman is rejected, then it is an object.
- It can't be ultimate reality.

Keno Upanishad :

यद्वाचानभ्युदितं येन वागभ्युद्यते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ४

*Yad vaca'nabhyuditam yena vagabhyudyate
Tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What speech cannot reveal, but what reveals speech, know That alone as Brahman and not this, that people worship here. [Chapter 1 – Verse 4]

यन्मनसा न मनुते येनाहुर्मनो मतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ५

*Yan-manasa na manute yena' 'hur mano matam
tadeva brahma tvam viddhi nedam yad-idam-upasate.*

What one cannot feel with the mind, but because of which they say that the mind feels... know That alone as Brahman and not this, which people do worship here. [Chapter 1 - Verse 5]

यच्छक्षुषा न पश्यति येन चक्षुष्णि पश्यति
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ६

*Yaccaksusa na pasyati yena caksugmsi pasyati
tadeva Brahma tvam viddhi nedam yad-idam-upasate*

What cannot be seen by the eye, but by which the eyes are able to see... Know That alone as Brahman and not this, which people do worship here. [Chapter 1 – Verse 6]

यच्छ्रोत्रेण न शृणोति येन श्रोत्रमिदं श्रुतम्
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ७

*Yacchrotrena na srnoti yena srotram-idam srutam
tadeva Brahma tvam viddhi nedam yadidam-upasate*

What cannot be heard by the ear, but by which the ears are able to hear... know That as Brahman and not this, which people here do worship. [Chapter 1 - Verse 7]

यत्प्राणेन न प्राणिति येन प्राणः प्रणीयते
तदेव ब्रह्म त्वं विद्धि नेदं यदिदमुपासते ८

*Yat pranena na praniti yena pranah praniyate
tadeva Brahma tvam viddhi nedam yadidam-upasate*

That which one breathes not with his breath, but by which breath is breathed... know That to be Brahman and not this, which people do worship here. [Chapter 1 - Verse 8]

- Gayithri worshipped - In You have come and go back after invocation in Japam.
- Real Gayithri is Atma which can't be welcomed or rejected.

Verse 37 :

अप्रकाशो यथाऽऽदित्ये नास्ति ज्योतिःस्वभावतः ।
नित्यब्रोधस्वरूपत्वाभाज्ञानं तद्वदात्मनि ॥ ३७ ॥

Just as there is no darkness in the sun as it is of the nature of light only, so, there is no ignorance in the self as it is of the nature of eternal knowledge. [Chapter 16 - Verse 37]

What is nature of Aneya Anupadye Atma?

Lalita Sahasranam :

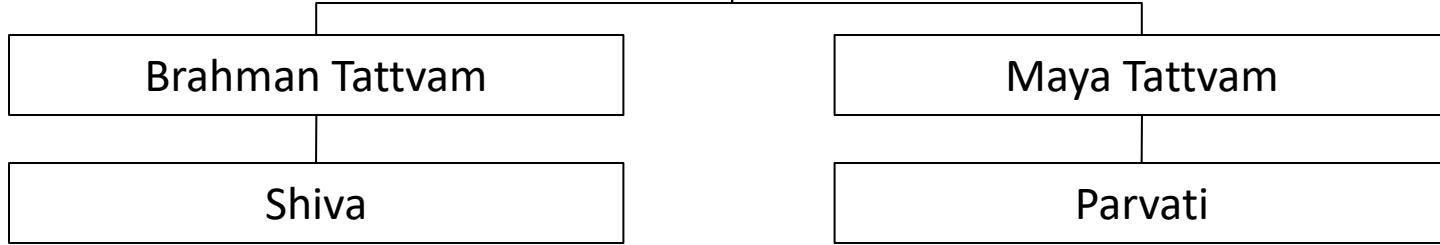
नारयणी नादरूपा नामरूप विवर्जिता
ह्रीं कारी ह्रीमती हृद्या हेयोपादेयवर्जिता ७०

**Narayani nadarupa namarupa vivarjita
Hrinkari hrimati hrudya heyopadeyavarjita 70**

Who is Narayani counterpart of Narayana (Vishnu). Who is in the form of Nada (Cosmic sound)
Who as para-brahman is without name and form. Who is seed-syllable (Bijakshara) Him, which represents Bhuvaneshvari
who creates, sustains and dissolves the universe. Who is endowed with modesty.
who dwells in the heart and thereby gives highest satisfaction. Who has nothing to reject nor to seek [Verse 70]

- Devi = Atma.

Parvati Parameshwari – is it



- Depends on what you invoke. In Shakti chit Shakti... Chetana Rupa... Sat chit Ananda Rupini...
- Jada Shakti means Maya Tattvam
- Any deity can be used for invoking Brahman / Maya / Ardha Narishwara.
- What is important is what you invoke there.
- Atma is of nature of permanent ‘Consciousness’ not a particular knowledge.
- Particular knowledge also ‘Consciousness’ but Consciousness associated with object.
- Pot knowledge also consciousness but ‘Consciousness’ in contact with a pot.
- Clip knowledge = I - The ‘Consciousness’ am in association with clip.
- Consciousness and clip = Clip knowledge.

How to arrive at pure Consciousness :

- Take clip knowledge minus clip
- What is there = Pure ‘Consciousness’.

- Man in front of me = Man knowledge
 - Man goes - 'Consciousness' remains
 - Woman comes - 'Consciousness' gets converted into knowledge.
- As object comes, Consciousness gets converted into knowledge.
- When all objects negated, objectless knowledge is called pure 'Consciousness' which is called Nitya Bodha Svarupa.

Why it is called Nitya Bodha Svarupa?

- Before arrival of object, 'Consciousness' is there.
- During their presence, 'Consciousness' is there.
- When all gone - when we say nothing, is there.
- Nobody is there - 'Consciousness' is there - objectless 'Consciousness' is nature of Atma.

Remember 5 principles :

- Not part / Product
- Independent entity.

How to know / Experience Consciousness?

- 'Consciousness' is only thing which doesn't require, special process for knowing.
- Ever experienced without requiring a process.

- Are you 'Consciousness' or not - No need to think / see... Don't require thought to know / Experience 'Consciousness'
- Consciousness is self experienced - Ever experienced with and without medium of body / mind.
- Atma Anubava need not come as event in time.
- We have Atma Anubava all the time.

Our problem :

- We take bodys mortality as Atmas mortality.

Our Problem :

- Misconception.

Vedanta :

- Doesn't give Atma Anubava, Atma removes misconception.

Re I - Atma :

- Since Atma is Nitya Bodha Svarupatvat ever experienced - There can never be self ignorance - Because self always experienced.
- Self Misconception possible / Misconceptions Re : ever experienced self possible, because its always experienced.
- Atmani - Agyanam Nasti.
- Atma - Agyanam don't exist.

Aditya Aprakasha Nasti :

- Darkness can never exist in the sun.
- Darkness possible in moon when not illumined by sun.
- Moon - Has borrowed light
- Earth - Has borrowed light
- Sun can never have darkness covering itself.
- Sun ever self effulgent can't take torch light to see whether sun has come.
- Is Sun / Moon more useful.

Joke :

- Moon alone useful.. During night, when earth goes dark - when we really require light at that time, Moon gives you light.
- Sun unnecessarily illuminating during day - when we don't require light at all! = Atma Agneyah...
- I have Atma Jnanam and waiting for Atma experience.
- Have intellectual knowledge.
- Everything experienced because of Atma - Eternally available as 'Consciousness'.
- Sun - Jyothi Svabavaha - Nature of effulgence In Sun - No darkness - Don't require process of lighting sun.
- Similarly don't require experience to know Atma.

- Hastamalikam - 12 verses - I am Nitya, Upolabdh Svarupa Atma.
- I am ever available Experiencable ‘Consciousness’ - Atma.
- Similarly no ignorance in Atma, like no darkness in Sun.

Verse 38 :

तथाऽविक्रियरूपत्वान्नावस्थान्तरमात्मनः ।

अवस्थान्तरवत्त्वे हि नाशोऽस्य स्थानं संशयः ॥ ३८ ॥

Similarly, the self has no change of states as it is of a changeless nature. It would, no doubt, be destructible if it underwent any change. [Chapter 16 - Verse 38]

- I accept I am ever experienced Atma.
- My complaint I am now only ‘Jivatma’ - I am not Mukta To attain Mukti - I have to become ‘Paramatma’

Merge into ‘Paramatma’

- Expand and transform into ‘Paramatma’.
- Now Chinna ‘Jivatma’ - want to become Perumal - Therefore do Sadhana... Expanding.
- No question of Jivatma becoming ‘Paramatma’
- If Moksha involves transformation at level of ‘Jivatma’ then it is result, happening in time.
- If it happens in Time, will get transformed again.

Gita :

- Jatashi Druvo Mrityum... Gita : Chapter 2 – Verse 27

Gita :

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च।
तस्मादपरिहार्यऽर्थं न त्वं शोचितुमर्हसि॥ २.२७ ॥

For, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve. [Chapter 2 - Verse 27]

- Moksha - Cannot be transformation in time.

Verse :

- If 'Jivatma' goes to higher stage or lower state, will be event in time.
- Product in time and Moksha will be impermanent - Like going to Svarga...

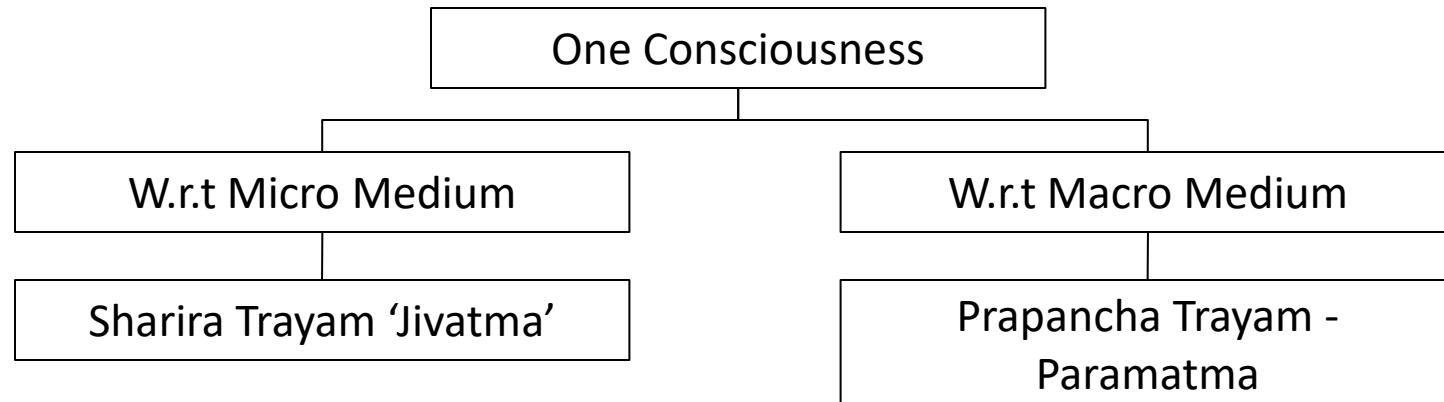
2nd Reason :

- 'Jivatma' can't be transformed into 'Paramatma', because it is Nirvikara - Avikaratvat.
- Being free from modification - Modification caused by time.
- Atma not conditioned by time - Changeless / Modificationless, Therefore Atma doesn't have transformed state of 'Consciousness'.
- Consciousness has no higher / Lower states... If so, will be subject to modification.
- Mind can have states - Subject to states... Jagrat / Svapna / Sushupti Avasthas.
- When mind entertains superior - Inferior thoughts, it is in superior / Inferior states.
- 'Jivatma' - Can't become 'Paramatma'

What is Moksha?

- Moksha is understanding Jivatma and Paramatma are 2 Names of one all pervading Consciousness.

Why 2 names? Householder / Modification :



- I am called from 2 different angles - Jivatma / Paramatma.
- Negate Sharira and Prapancha Trayam and My name is Atma.
- w.r.t - My own standpoint Atma = Moksha.
- Knowledge is Moksha... No transformation required.
- Atma can't go to another state.
- Abyupethika Vada - Hypothetical statement
- If Jivatma - Becomes 'Paramatma' - That 'Paramatma' state can't be permanent, Again - comes back.
- Moksha is not change in Avastha

Verse 39, 40, 41 :

मोक्षोऽवस्थान्तरं यस्य कृतकः स चलो ह्यतः ।
 न संयोगो वियोगो वा मोक्षो युक्तः कथंचन ॥ ३९ ॥
 संयोगस्याप्यनित्यत्वाद्वियोगस्य तथैव च ।
 गमनागमने चैव स्वरूपं तु न हीयते ॥ ४० ॥
 स्वरूपस्यानिमित्तत्वात्सनिमित्ता हि चापरे ।
 अनुपातं स्वरूपं हि स्वेनात्यक्तं तथैव च ॥ ४१ ॥

Liberation becomes artificial and therefore transitory according to the philosopher who holds that it is a change of one state into another on the part of the self. Again it is not reasonable that it is a union (With Brahman) or a separation (From Nature). As both union and separation are transitory, liberation cannot consist of the individual self going to Brahman or of Brahman coming to it. But the self, one's own real nature, is never destroyed. For it is uncaused and cannot be accepted or rejected by oneself (or by others) while other things (e.g., states etc) are caused. [Chapter 16 - Verse 39, 40, 41]

Moksha Not Turiya - 4th state or 5th state :

- Turiya Ateeta... Going to higher state not Moksha...
- If person assumes liberation is going to spiritual state, for such person Moksha becomes event / Product / Artificial karma Phalam in time.

What is wrong?

- It will become fleeting if in time.
- Like physical change - Fat to thin Murungaka / Pushanika... State of mind can't retain any state, Subject to change. Sattva / Rajas / Tamas - Pradhana.

Gita :

श्रीभगवानुवाच ।
 प्रकाशं च प्रवृत्तिं च मोहमेव च पाण्डव ।
 न द्वेष्टि संप्रवृत्तानि न निवृत्तानि काङ्क्षति ॥ १४-२२ ॥

The blessed lord said : Light, activity and delusion, when present, O Pandavas, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

- Don't depend on state of mind / Mood called Moodah.
- Jnanam is only state that doesn't depend on mood - Not affected by mood.
- Remains all the time / Even when mood changes, Jnanam continues.
 - $2 + 2 = 4$ - Normal
 - $2 + 2 = 5$ - Not in good mood
 - $2 + 2 = 3$ - Not in bad mood
- Knowledge only state of mind which is not, convertible stage.
- Because knowledge is not subject to change at any time.
- I depend on knowledge for Moksha which will remain all the time.
- Don't depend on mood - Mood will change
- Changing states of body will end.

Why not merge into 'Paramatma' :

- Like river merges into ocean but in summer becomes river again.
- If you join 'Paramatma' on a day... will come away some day also.

Lecture 107

Verse 39 : Vedanta Darshana / Sara :

मोक्षोऽवस्थान्तरं यस्य कृतकः स चलो ह्यतः ।
न संयोगो वियोगो वा मोक्षो युक्तः कथंचन ॥ ३९ ॥
संयोगस्याप्यनित्यत्वाद्वियोगस्य तथैव च ।
गमनागमने चैव स्वरूपं तु न हीयते ॥ ४० ॥
स्वरूपस्यानिमित्यत्वात्सनिमित्ता हि चापरे ।
अनुपातं स्वरूपं हि स्वेनात्यक्तं तथैव च ॥ ४१ ॥

Liberation becomes artificial and therefore transitory according to the philosopher who holds that it is a change of one state into another on the part of the self. Again it is not reasonable that it is a union (With Brahman) or a separation (From Nature). As both union and separation are transitory, liberation cannot consist of the individual self going to Brahman or of Brahman coming to it. But the self, one's own real nature, is never destroyed. For it is uncaused and cannot be accepted or rejected by oneself (or by others) while other things (e.g., states etc) are caused. [Chapter 16 - Verse 39, 40, 41]

Vedanta Darshana / Sara :

- Brahma Satyam - Jagan Mithya... Jivo Braheiva Na Paraha...
- Brahman Chaitanyam alone is satyam... Jagat, inert material world Mithya...
- Of 2 - Chaitanyam / Jadam I belong to Chaitanya category... not Jadam Aham Satyam Jagan Mithya...
- I am ultimate reality - witness what is experienced inside and outside body Including body = Mithya Prapancha.

Advantage of knowing this fact :

- I Satyam am not affected by Mithya Vastu, Mithya can affect Another Mithya Vastu, not satyam.
- Dream false tiger, affects - wounds false dream body.

- Vyavahara possible - Between 2 things of same order of reality.
- Dream tiger can't bite waker.
- Once I know I am Asanga - I am free, because what happens in world can't touch me.
- This knowledge alone gives me liberation - Aham Satyam Jagan Mithya.
- Other Sadhanas - Preparation for knowledge, Jnana Yogyatha Praptihi...
- Atma Bodha Says Moksha by Jnanam alone.

Moksha Sadhanani :

- Work - Other suggestions will not, If philosopher claims, Moksha another state - Achieved in time through transformation - what is problem?
- That Moksha produced in time - Karma Phalam.
- Action has 4 fold result.
- All actions can produce 4 results.

Chatur Vidha karma Phalani :

Aaptihi	Utpathi	Samskaraha	Vikaraha
Reaching place	Production of something	Refinement of thing	Transformation of thing

- If Moksha is another state you reach through transformation or evolution, It will come under transformation which is one of karma Phalam which is Anityam - (Karyatvat Ghatavat)

- Psychedelic substances... Euphoric experiences 7th heaven - Induced transformed state.
- Comes back to normal state which makes, him more miserable and he craves for more drugs... to induce same state.
- State is bound by time = Non eternal, not transformation in personality, subject to end as it happens in time.
- State is bound by time = Non eternal.

Why can't we say :

- Moksha not reaching a particular Place / Loka.
- Where everything fantastic...
- Samyoga - getting associated with place / Vishnu Loka / Shiva Loka.
- Reach near God and Union gives me Moksha.
- No permanent union with thing / Situation / Being ends in dissociation.

Therefore world is Samsara :

- Na Samyogam - Association eternal.
- Why Moksha is not viyoga - Separation from Samsara / Disease / Headache.
- It is event in time.
- Maranam = Viyoga from body not Moksha... during next creation, next body comes...
- Not transformation / Not association / Dissociation, Moksha is knowledge alone.
- Samyoga / Viyoga as definition of Moksha not logical...

Verse 40 :

- Samyoga - Association - Ends in dissociation.
- Association - Good

Gita :

ये हि संस्पर्शजा भोगा दुःखयोनय एव ते।
आद्यन्तवन्तः कौन्तेय न तेषु रमते बुधः॥ ५.२२ ॥

The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end. O son of Kunti, the wise do not rejoice in them. [Chapter 5 - Verse 22]

- Uddhava Gita - Starting - Krishna left for Vaikunta came together - Don't see me as person.
- Coming and going - Krishna, your very Svarupam, is wisdom, solves problem.
- Therefore no question of separation.
- Nature doesn't get away from substance.
 - 1st Gita to Arjuna
 - 2nd Gita to Uddhava
- Discover Moksha as nature.

Samyoga / Viyoga - Nature :

- Moksha not Gamana / Aagamana - Arriving / Departing.
- Arrived Moksha - Ephemeral.
- If you reach or it reaches you - Both Gamana / Aagamana - Ephemeral Anityatvat.

Which Moksha eternal?

- Moksha discovered as intrinsic nature is never lost.
- What's never lost = intrinsic Nature.

Mandukya Upanishad :

- Samsiddique / Sahaja / Amrutachaya...
- Intrinsic nature which never leaves substance...
- Heat will never leaves fire.
- Cold will never leaves ice.
- Heat, intrinsic nature of fire.
- Cold never leaves ice - No hot ice cream.
- Moksha is my Svarupa - Therefore I will be relaxed.
- Freedom discovered as my nature, never lost - No struggle to retain Moksha.

Verse 41 :

- Why intrinsic nature / Svadharmaic dharma / Never lost.
- Aaguntaha dharma = Incidental dharma.

Example :

- Heat in fire and heat in coffee.

↓

 - Incidental / Borrowed from fire
 - Heat in coffee as long as heat proximity is around.

- Conditional / Borrowed / Temporary properties.

↓

Proximity of fire

- If Moksha incidental property, I get because of Loka / Bhagawan (Conditions)
- If Moksha intrinsic... Conditional / Unborrowed / Eternal, Unborrowed - Therefore Intrinsic not lost or borrowed.
- Minister's post has incidental benefits, If Moksha like that you can't enjoy it.

Verse 42 :

स्वरूपत्वात् सर्वस्य त्यक्तुं शक्यो हनन्यतः ।
ग्रहीतुं वा ततो नित्योऽविषश्वत्वात्पृथक्त्वतः ॥ ४२ ॥

As it is the self of every thing, not different from anything and not an object like a thing separate from itself. It cannot be accepted or rejected. It is, therefore, eternal. [Chapter 16 - Verse 42]

- If Moksha has to be eternal, it has to be discovered as my Svarupam.

6th Chapter Chandogyo Upanishad :

- Ultimate truth = Pure existence - which will never be destroyed.

Chandogyo Upanishad :

Sadeva somyedamagra asidekamevadvitiyam;
tadhaika ahurasadevedamagra asidekamevadvitiyam.
tasmadasatah sajjayat

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम्
तद्वैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत १

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Pure ‘Existence’ is ultimate truth.. Everything else is Nama Rupa added to it.
- Creation came out of ‘Existence’ that is pure.

Chandogyo Upanishad :

स य एषोऽशिमैतदात्म्यमिदं सर्वं तत्सत्यं स
आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्
विज्ञापयत्विति तथा सोम्येति होवाच

*Sa ya eso'nimaitadatmyamiam sarvam tatsatyam sa
atma tattvamsi svetaketo iti bhuya eva ma bhagavan
vijnapayatviti tatha somyeti hovaca.*

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Svetaketu.’ [Svetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 – 9 – 4]

- That is You real one - Moksha = Svarupa....

Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभ्युक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽशनुते सर्वान् कामान्त्सह । ब्रह्मणा विपश्चितेति ॥

Om brahmavidapnoti param, tadesa'bhyukta,
satyam jnanamanatam brahma,
yo veda nihitam guhayam parame vyoman,
so'snute sarvan kaman saha brahmaṇa vipasciteti ॥ 1 ॥

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited : Brahman is the Truth, Knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]

- Chandogyo starts with Existence.
- Taittriya Upanishad Brahma Valli - Starts with 'Consciousness' Antaryatena.... Ends as Ananda Atma...
- Moksha / Poornatvam /Ananda is your Svarupam, Moksha / Immortality is nature of everyone.

Nature of Myself :

- Therefore not object, different from me.
- Wave can never seek water as an, object different from itself.
- Because water is nature of wave.
- Ornament can never seek gold, because gold is its nature.
- I can never seek Moksha as different, from myself as object different from myself.
- Ananyatha - My very being / My nature.
- Avishyatvat → Imperceptible / Inexperiencable as separate object.

Moksha :

- Non different
- Nature
- Never Experiencable
- Never lost by me
- Eternal
- Fire need not worry about loosing its heat.
- My nature - Not to be gained in time also - Not lost - Because nature.
- Fire need not get heat.

Why Sadhana for Moksha?

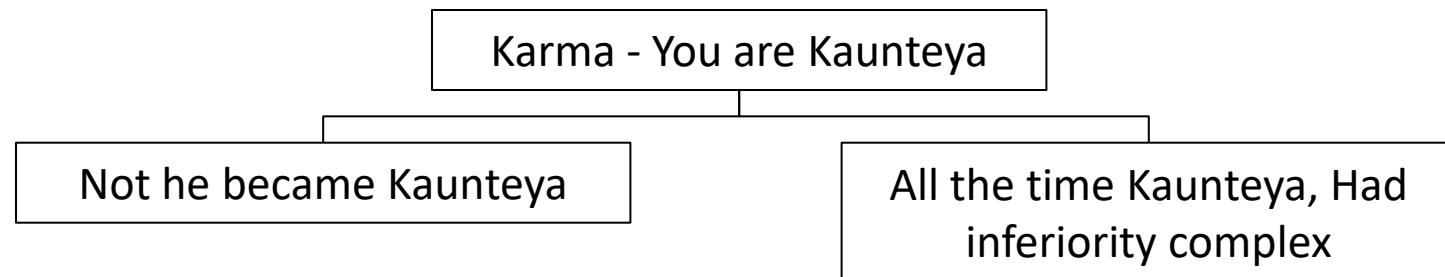
- Why in class Moksha never lost / Never gained - Can't be attained - Need not be attained, therefore Nityaha.
 - Karma Yoga = For Mala Nivritti
 - Upasana Yoga = Vikshepa Nivritti - Mental disturbance
 - Sravana Yoga = Agyana Nivritti
 - Manana yoga = Samshaya Nivritti
 - Nididhyasanam yoga = Viparita Bavana
 - Sadhanas not for acquiring Moksha.

Meant for removing notion :

- I am bound not for acquiring Moksha.
- For removing Adhyasa - I am Samsari, I have to do Sadhana.
- Bandah Adhyasa Nivrititva... Negation of notion I am bound...

Happens through knowledge :

- Radheya - Son of charioteer
- Kaunteya - Son of Kunti



Teaching :

- Didn't transform nature, Removed wrong notion.

Benefit of knowledge :

- Didn't get new status.
- Idea - I am low born gone - Removal of notion... Moksha not acquired / Lost, but nature.

Verse 43 :

**आत्मार्थत्वात् सर्वस्य नित्य आत्मैव केवलः ।
त्यजेत्स्मात्क्रियाः सर्वाः साधनैः सह मोक्षवित् ॥ ४३ ॥**

Everything transitory is for the experience of the self which is eternal and free from all adjuncts.(Liberation is, therefore, nothing but being established in one's own self). As it is so one aspiring after liberation should renounce all (Vedic) actions with their accessories.
[Chapter 16 - Verse 43]

- This Atma which is doing varieties of pursuits seeking varieties of accomplishments for one's own benefit.

Brihadaranyaka Upanishad :

स होवाचः न वा अे पत्युः कामाय पतिः प्रियो भवति, आत्मनस्तु कामाय पतिः
प्रियो भवति | न वा अे जायारौ कामाय जाया प्रिया भवति,
आत्मनस्तु कामाय जाया प्रिया भवति | न वा अे पूर्णाणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति |
न वा अे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु कामाय वित्तं प्रियं भवति |
न वा अे ब्रह्मणः कामाय ब्रह्म प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति |
न वा अे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय क्षत्रं प्रियं भवति |
न वा अे लोकानां कामाय लोकाः प्रिया भवन्ति, आत्मनस्तु कामाय लोकाः
प्रिया भवन्ति | न वा अे देवानां कामाय देवाः प्रिया भवन्ति, आत्मनस्तु कामाय देवाः
प्रिया भवन्ति | न वा अे भूतानां कामाय भूतानि प्रियाणि भवन्ति, आत्मनस्तु कामाय
भूतानि प्रियाणि भवन्ति | न वा अे सर्वस्य कामाय सर्वं प्रियं भवति,
आत्मनस्तु कामाय सर्वं प्रियं भवति | आत्मा वा अे द्रष्टव्यः
श्रोतव्यो मन्त्रव्यो निदिद्यासितव्यो मैत्रेयि,
आत्मनो वा अे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patih priyo bhavati,
ātmanastu kāmāya patih priyo bhavati | na vā are jāyayai kāmāya
jāyā priyā bhavati, ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṁ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti | na vā are vittasya
kāmāya vittam priyam bhavati, ātmanastu kāmāya vittam priyam bhavati |
na vā are brahmaṇah kāmāya brahma priyam bhavati,
ātmanastu kāmāya brahma priyam bhavati | na vā are kṣatrasya kāmāya
kṣatram priyam bhavati, ātmanastu kāmāya kṣatram priyam bhavati |
na vā are lokānāṁ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti | na vā are devānāṁ kāmāya
devāḥ priyā bhavanti, ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṁ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti | na vā are sarvasya
kāmāya sarvam priyam bhavati, ātmanastu kāmāya sarvam priyam bhavati |
ātmā vā are draṣṭavyah śrotavyo mantavyo nididhyāsitavyo maitreyi,
ātmano vā are darśanena śravaṇena matyā vijñānenedam sarvam viditam || 5 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my -dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Before benefit starts... Beneficiary must be there - All benefits for Atma.

Before all effort - Atma exists :

- Before activities started - Atma must have existed, therefore Atma Nityaha because it is beneficiary before activities or creation starts.

What is real goal of life?

- Eternal Moksha - Atma is eternal, therefore real goal = Atma.
- Everybody knowingly or unknowingly seeking Atma only.

Lecture 108

- Aham Asanga Chaitanya Satyam, whatever I experience is Mithya...
- Witnessed material universe is lower order of reality of world.
- Don't negate experience of world but negate equality of reality.
- Equal to observer - witness Consciousness, world includes body / Mind complex.
- Material in nature - Pancha Bautikam - Can't affect me, Samashti / Sakshi Chaitanyam.
- Mithyatva of world - only with reference to Sakshi Chaitanyam.

Law :

- With reference to - Body / Mind / Complex, world - Mithya, Another Mithya Satyam.
- From standpoint of dream body - Tiger satyam - Can kill being.
- Shifting from Ahamkara - Vishwa / Teijasa / Ishvara Drishti... Sakshi is satyam.
- Therefore life has to be governed by dharma Shastra - Vyavaharika Satyam.
 - With reference to Sakshi - what governs our life is Satyam - Mithya Jnanam.
 - Sakshi Drishtya - Jnanam important
 - Ahamkara Drishtya - Dharma / Bakti important.
- Teaching program / via Ahamkara Ishvara Anugraha required, Therefore prayer.
- As a person - Teach - Jiva/ Jagat / Ishvara Bheda is there, Ishvara Anugraha important.

How Shankara unites Slokas?

- Inspite of Nirguna Jnanam because of Advaitam!
- Dvaita and Advaita angles taught.
- Aham Satyam Jagan Mithya.
- Moksha possible only with help of knowledge of Paramartika Satyam which is I – Turiya Chaitanyam and after gaining this knowledge.
- Jnana Nishta helps in Non forgetfulness.
- It will help person to be Mukta.
- Other than this knowledge - It brings transformation in Vyavahara condition - world set up / Anatma... which can't give liberation

Why?

- Refinement in Anatma can't be retained.
- Brahma Loka can't be retained.
- A Brahma Buvanat Lokaha... Punaryavratino Arjuna.
- Why transformed states can't be retained.
- Because Anatma integrally associated with Desha / Kala.
- Atma alone dissociated from Desha Kala.
- Anatma and Desha - Kala - Coexistent inseparable factors.
- Can't think of Desha Kala without Anatma Inseparable pairs.
- Eternally associated and undergoes change, Ideal becomes non ideal.

Body grows old :

- Super Nova star will explode - Don't try transformation in Anatma, Abide in Atma.
- Atma is only non material entity, dissociated from Desha Kala.
- Therefore Nitytavam in many ways.

Verse 43 - Peculiar argument :

- For what purpose is material world Anatma created?
- From Akasha to Annamaya Kosha.

Taittriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् । अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव ।
तस्य पुरुषविधताम् । अन्वयं पुरुषविधः ।
तस्य प्राण एव शिरः । व्यानो दक्षिणः पक्षः ।
अपान उत्तरः पक्षः । आकाश आत्मा ।
पृथिवी पुच्छं प्रतिष्ठा । तदप्येष श्लोको भवति ॥ २ ॥

tasmadva etasmad-anna-rasamayadanyo'ntara,
atma prana-mayah, tenaisa purnah,
sa va esa purusavidha eva,
tasya purusavidhatamanvayam purusavidhah,
tasya prana eva sirah, vyano daksinah paksah,
apana uttarah paksah, akasa atma,
prthivi pucham pratistha, tadapyes a sloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (sheath) made of the prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, prana is the head, vyana is the right side, apana the left side, akasa is the trunk, earth is the tail or the support. About this also there is the following vaidika verse. [II – II – 2]

- Upto Macro body Akasha to micro organism.
- What is purpose of well planned / Creation not accidental....
- World not created for Ishvara, Ishvara can't create world for his own happiness or his own karma exhaustion.

- Then Ishvara also will have Samsara problem.
- Get bored and has problem - Creation not for his karma exhaustion.
- He will become slave of karma.
- Inert world not created for world.
- Inert world has no purpose to be secured by creation, Creation for desk no use.
- Inert world purpose, only for Chetana Tattvam Jiva, No Anandam for desk - No Truptosmi...

God :

- Atman Eva Atmana Tushtaha.
- Aapta Kamatvat.... In Anubhuti Prakaranam, world created for Jiva.
- Anatma Drishti for sake of ‘Jivatma’
- Pralaya for ‘Jivatma’
- Srishti for ‘Jivatma’
- Arrival and departure of universe for ‘Jivatma’
- ‘Jivatma’ must be existing before arrival of universe / Before Srishti.
- Only then Ishvara can create world for ‘Jivatma’

Gita :

श्रीमगवानुवाच

अक्षरं ब्रह्मं परमं स्वभावोऽध्यात्ममुच्यते।
भूतभावोऽवकरो विसर्गः कर्मसञ्ज्ञितः ॥ ८.३ ॥

The Blessed Lord said : Brahman is imperishable, the Supreme; His essential nature is called Self knowledge, the creative force that causes beings to spring forth into manifestation is called ‘work’(action). [Chapter 8 – Verse 3]

Deep Verse in Gita :

- Bhuta Grama... Sa... Rathraya...
- Jivatma - Exists before Srishti and after Pralaya.
- Srishti comes and goes... Creation meant for 'Jivatma' alone.

Therefore Atma Nitya :

- a) Because it exists before creation and after resolution.
- b) Because Anatma meant for serving Atma and Anatma is subject to arrival and departure.
- Therefore Anatma - Mithya - Anitya
- Atma alone Nitya
- Atma is non dual - Experienced in many bodies, Atma is non dual.
- If you want immortality and Poornatvam, seek Atma... through Jnanam.

Only Sadhana for immortality :

- Mumukshu is abiding in Atma Jnanam...
- All karmas are meant for producing Anitya Anatma.
- Karma produces Karma Phalam which is Anityam.
- Sadhana of seeker should be Jnana Pradhana.
- Karma for Chitta Shudhi is Jnanam Yogyata Praptihi... this karma is harmless.

- Karma for changing / Acquiring Anatma is misguided pursuit - No lasting solution.
- Can never retain ideal condition in Anatma.
- Therefore Produce Anatma - Can't keep permanently.

Gita :

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन।

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥ २.४१ ॥

Here, O Joy of Kurus, there is a but a single one pointed determination; many-branched and endless are the thoughts of the irresolute. [Chapter 2 - Verse 41]

यामिमां पृष्ठितां वाचं प्रवदन्त्यविपश्चितः।

वेदवादरताः पार्थ नान्यदस्तीति वादिनः ॥ २.४२ ॥

Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of the Vedas, O Partha, saying, "There is nothing else". [Chapter 2 – Verse 42]

2 Types of Karma

To change Anatma - Sakama

Jnana Yogyata / Nishta Prapti –
Nishkama

For Poornatvam : Drop :

- Peace through Anatma Sakama - Karma which are meant only for Dharma / Artha / Kama.

Misconception :

- Change in Anatma will bring Trupti... / Poornatvam / Lasting security / Ideal set up - No Nimmathi, you are in trouble.

- Do karma for Chitta Shudhi
- Drop karma for peace / Security
- Lead intelligent Grihasta, give up karma and Karanam (Accessories)... Give up yoga and Kshema and focus on Sravanam / Mananam / Nididhyasanam - Required for seeker of Moksha.
- For Dharma / Artha / Kama - Karma required, for Moksha - Jnanam alone required.

Katho Upanishad :

श्रेयश्च प्रेयश्च मनुष्यमेतस्तौ संपरीत्य विविनक्ति धीरः ।
श्रेयो हि धीरोऽभिप्रेयसो वृणीते प्रेयो मन्दो योगकशेमादवृणीते ॥ २ ॥

śreyaśca preyaśca manusyametastau samparītya vivinakti dhīrah ।
śreyo hi dhīro'bhipreyaso vṛṇīte preyo mando yogakśemādvṛṇīte ॥ 2 ॥

Both the good and the pleasant approach the mortal man; the wise man examines them thoroughly and discriminates between the two; the wise man prefers the good to the pleasant, but the ignorant man chooses. The pleasant for the sake of this body through avarice and attachment (For getting and keeping) [I – II – 2]

- Focus on / Concentration / Sravanam / Mananam / Nididhyasanam and not dropping Karma Avritti...

Brahma Sutra :

आवृत्तिरसकृदुपदेशात् ।

Avrittirasakridupadesat

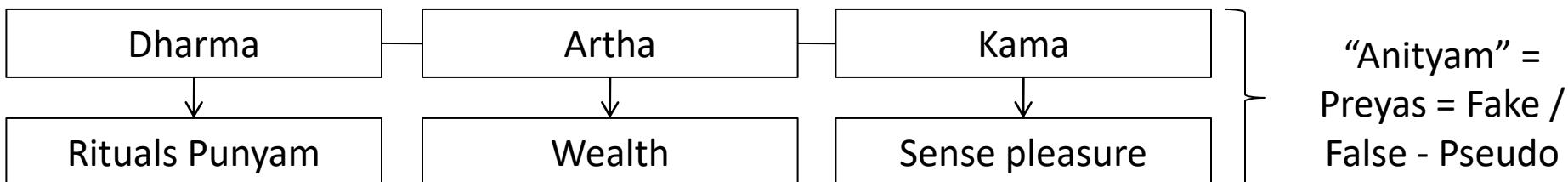
The repetition (of hearing, reflection and meditation on Brahman is necessary) on account of the repeated instruction by the scriptures. [4 – 1 – 1]

Verse 44 :

आत्मलाभः परो लाभ इति शास्त्रोपपत्तयः ।
अलाभोऽन्यात्मलाभस्तु यजेत्तस्माद् नात्मताम् ॥ ४४ ॥

To know the real self to be one's own is the greatest attainment according to the scriptures and reasoning. To know wrongly the non-self such as the ego etc. to be the self is no attainment at all. One, therefore, should renounce this misconception (By knowing that one is Brahman) [Chapter 16 - Verse 44]

- Moksha = Abidance in Atma Jnanam - Sreyas - Highest level.



- If I am interested in Preyas, then Sadhana Chatushtaya Sampatti is weak.
 - Nitya - Anitya - Viveka not there - Discrimination.

↓

Reliable Unreliable

↓

Perishable not lasting security - Name / Fame/ status / Possessions / Relations, Sada
Shiva Braharendra songs - Good.

Alabha :

- Not real accomplishments...
- When we come near - Don't get expected Trupti - only hype.
- No permanent - Samyoga ends in Viyoga.
- Dheerah = Sreyas
- Mandah = Preyas
- Use Anatma as means not as end

Verse 45 :

गुणानां समभावस्य भ्रंशो न द्युपपद्यते ।
अविद्यादेः प्रसुप्तवान्न चान्यो हेतुरुच्यते ॥ ४५ ॥

The deviation of the Gunas from the state of equilibrium (Which they have during the dissolution of the universe with their consequent evolution) is not reasonable. For no causes of this transformation are admitted inasmuch as (According to these philosophers) ignorance is then merged, (Individual souls, Purushas as they are called, are always spectators only and Ishvara is not admitted).
[Chapter 16 - Verse 45]

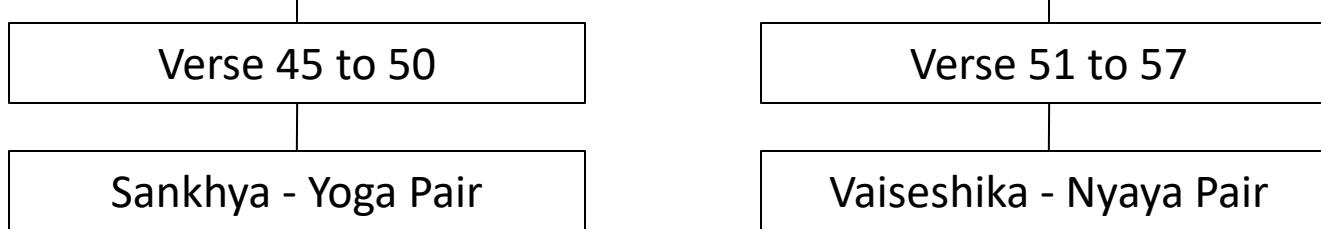
Teaching :

- Aham Satyam - Jagan Mithya.

Sadhana :

- Abiding in Svarupa through Jnanam, Use karma as means to Jnanam.

2 Purva Pakshi - Astika - Other Darshana Accept Veda



Previously :

- Bautika done
↓
- Nastika Darshanam
- Don't Accept Veda Darshanam
- Believe only Yukti and Anubava

Therefore can refute only logic :

- No Sruti umpire available here.
- Overemphasise Tarqa / Logic - More than it deserves.
- One small fact separates Gujarat line and Calcutta train rails.
- Purva Mimamsa - Gave less importance to Tarqa.

Vedanta :

- Gives correct emphasis to Sruti and Tarqa.

Lecture 109

- Through Vedanta understand - I am higher order of reality.
- World / Body / Mind - Lower order... Continue to experience but not real.
- I am not affected by them, I experience movie - None can touch me or screen Aham Satyam, Jagan Mithya - Only saving grace.

Other Systems :

- Inappropriate attitude to Veda.
- Include Tarqa / Reason as part of Vedic analysis.
- Vedanta also uses - Sruti / Yukti / Anubava / Srotavyaya / Mantavyaya / Nididhyastavyaha...

Primary status :

- Logic / Tarqa reasoning for logicians - Nyaya and Sankhyas.
- Therefore Known as Tarqikas

Katho Upanishad :

नैषा तर्कण मतिरापनेया प्रोक्तान्येनैव सुजानाय प्रेष्ठ |
यान्त्वमापः सत्यधृतिर्बतासि त्वादृग्नो भूयान्नचिकेतः प्रष्टा ॥ ९ ॥

naiṣā tarkeṇa matirāpaneyā proktānyenaiva sujñānāya preṣṭha |
yāntvamāpaḥ satyadhṛitirbatāsi tvādṛiṇo bhūyānnaciketaḥ praṣṭā ॥ 9 ॥

This knowledge which thou hast obtained is not attainable by argumentation; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (Between one self and another); thou art fixed in truth. May we have, O! Naciketas, an enquirer like thee? [1 – 2 - 9]

- Don't approach truth through logic.
- Example using eyes to recognise sound / Smell.

Tarqa :

- Excellent in Vyavaharika Satyam not in Paramartika.

Give subsidiary status to Veda :

- Sruti - Apradhana - Supportive
- Tarqa - Pradhana - Primary
- Therefore Commit blunders - Shankara uses logic to demolish idea.

Brahma Sutra refutation : Sankhya refutation - Chapter 2 - 2nd Pada

- It is basis to draw idea and negate here.

Main Features :

1) Sankhya word used by Siddanta / Vedanta also :

- Purva Pasha Sankhya / Siddanta Sankhya different.



Chapter 2 – Gita, Bhagawatin Kapila muni...

Verse 45 to 50 :

- Purva Paksha Sankhya

2) Founder :

- Kapila Muni - Different in Bagawatam - There also Siddanta Sankhya.

Founder of Purva Pakshi Sankhya :

- Different Kapila Muni - Prominent in Vyasa time.

Brahma Sutra :

- Tavtu Saman Mayavat “Tu” - To refute Sankhya 5th - 13th Sutra - Sutra refutes Sankhya.

Brahma Sutra :

इक्षतेर्नाशब्दम् ।

Ikshaternasabdam

The Pradhana of the Samkhyas is not the cause of the universe, because it is not mentioned in the Upanisads, which fact is clear from the fact of seeing (or thinking). [I – I – 5]

2 Principles - Comment to Sankhya and Vedanta

Purusha / Atma Tattwa

Prakirti / Pradhana Tattvam

Vishnu Sahasranam :

- Pradhana Purusha Ishvara...

Prakirti Principle :

- Common and uncommon features in Vedanta and Sankhya

Purusha and Atma : Features :

Vedanta and Sankhya :

- 1) Chaitanya Svarupa...
- 2) Asanga Svarupa... Relationless / Connectionless - Contact Rahitaha.

- 3) Both accept Purusha is Sarvagataha
- 4) Nirvikara - Doesn't undergo modification
 - Before Srishti - After Pralayam... ஆட்டாது அசைந்து...
- 5) Akarta = Non doer of action incapable of doing.
 - Common features - Sadharmya
 - Uncommon features - Vaidarmyam.

Vaidarmyam - uncommon features :

Sankhya :

- 1) Purusha is Boktaha - Experiencer / Chatur Vidha Purushartha, Sukham / Dukham / Moksha experienced.
- Purusha goes through experiences - Sankhya

In Vedanta :

- Purusha - Abokta, Disagreement in Boktrutva Vishaya.

2) Yoga / Nyaya :

- Atma Anekam - Innumerable - Makes all pervading Atma - Each one has one Atma.

Example :

- Why quarrel in football match - Buy 22 balls and Distribute.
- Convenient to explain 'சிலர் அழுவார்' Atma Bahutvam.

Prakirti : Common :

1) Inert :

- Fundamental matter principle

2) Trigunatmikam :

- Matter endowed with 3 Gunas - Sattva / Rajas / Tamas - Knowledge / Action / Inerratic

3) Savikara Svarupa :

- Subject to constant modification.
- Matter can't remain stationary - Atom not steady - Proton, Electron violently changing.

4) Karanam out of which universe emerges.

Gita :

प्रकृतिं पुरुषं चैव विद्यनादी उभावपि ।
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ १३-२० ॥

Know you, that matter (Prakrti) and spirit (Purusha) are both Beginningless, and know you also that all modifications and qualities are born of Prakrti. [Chapter 13 - Verse 20]

- Indriyas and Shariram evolved from Prakirti.

Uncommon :

Prakirti	Purusha
<ul style="list-style-type: none">- Karta- Cook- Does all Actions creating world / Minds	<ul style="list-style-type: none">- Bogta- Eater- Experiencer

4) Prakirti :

- S�atantram - Can function independently.
- Doesn't require support of Purusha and Ishvara, Therefore No God, Therefore Atheist.
- Prakirti by itself creating / Evolves into Universe...

Vedanta :

- Gold can't naturally convert into chain.
- Prakirti by itself can't become world.
- Ishvara required.
- Wheat can't become chapatti
- Prakirti never independent - Have to accept Ishvara In Vyavaharika Satyam / Drishti / plane.
- Sankhya doesn't accept Ishvara in Vyavaharika plane.
- Only in Paramartikam – Negate.

Jagat / Jiva / Ishvara - Gita :

मयाध्यक्षेण प्रकृतिः सूयते सचराचरम्।
हेतुनानेन कौन्तेय जगद्विपरिवर्तते॥ ९.१० ॥

Under me as her supervisor, Prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 - Verse 10]

- Prakirti basic matter converted into universe not automatic, I see karmas of Jeeva, Rashis and according to Punya Papam.
- I choose 14 Lokas and I direct evolutionary process.
- Evolution intelligent process supervised / Implemented by Sarvagya / Sarva Shaktiman Ishvara.
- Prakirti independent in Sankhya.
- Prakirti dependent on Ishvara in Vedanta.

3rd Difference :

Sankhya	Vedanta
<ul style="list-style-type: none"> - Prakirti and Purusha enjoy Same order of reality - Prakirti - Satyam Therefore Dvaitam - More Than one - Svatanttra - Karta - No God in Sankhya - Purusha not Ishvara, Jiva Rupa Purusha and Jagat Rupa Prakirti is there 	<ul style="list-style-type: none"> - Prakirti has lower order of reality than Purusha - Therefore called Mithya. - Prakirti Mithya / Purusha Satyam - Paratantra - Not karta because, because its inert - Chidabasa is Karta

- Jiva / Jagat
- Purusha / Prakirti } Is there - No Ishvara
- Jiva / Jagat is there... no 'Paramatma'

Verse 46 :

**इतरेतरहेतुत्वे प्रवृत्तिः स्यात्सदा न वा ।
नियमो न प्रवृत्तीनां गुणेष्वात्मनि वा भवेत् ॥ ५६ ॥**

If the Gunas be the cause of their mutual change there will always be change or none at all. (if one argues that there cannot be a continuous transformation in the Gunas as Creation, Maintenance and dissolution are known to come one after another, still) there will be no regulating cause of the modifications of the Gunas acting either on the Purushas or on the Gunas ; (And no other categories are admitted in the Sankhya Philosophy). [Chapter 16 - Verse 46]

1) Can't explain creation :

- Creation evolved from Prakrti.
- Basic matter - How it takes place
- During Pralaya - There is Prakrti
- 3 Gunas in equilibrium - Same Proportion in Pralaya Kale....
- Prakirti - 3 Gunas in equilibrium Samya Avastha...
- Gunanam Samya Pralayam - In Pralayam equilibrium - Samya Avastha gets disturbed.
- Vaishamya Avastha generated which is creation... Srishti... Gunanam Vaishamymam... Anything in creation - 3 Gunas in different proportion.

Stone	Tree	Animal
<ul style="list-style-type: none"> - Tamo - Dominant - Inertia - No Sattva No knowledge No Raja - No Activity 	<ul style="list-style-type: none"> - Sattva / Rajas - better more than stone - More knowledge and min activity - Tree turns towards sunlight - Sentience also there 	<ul style="list-style-type: none"> - Sattva / Rajas – Increases

Manushya	Devas	
<ul style="list-style-type: none"> - Sattva / Rajas more 	<ul style="list-style-type: none"> - Sattva more 	<ul style="list-style-type: none"> - No object in creation has Samya Guna - Vishaya Guna One

This conversion is called creation :

- How can inert Prakrti - Matter - Jadam know when to create...
- It should be at appropriate time, when Punyam Papam karmas are fructifying / Ready, at appropriate time creation should evolve.
- How will inert Prakrti know that... Evolve right time / Right manner? Study cosmology - creation.
- Creation can't accidentally happen - By chance ridiculous approach.

Scientists declare :

- Transference from Sankhya to Vaishamya, Avastha = Brahmarsha - Intelligent / Appropriate study Big Bang.
- Possibility of life only if 1st and 2nd well adjusted.

Example :

- Take 10 cardboard pieces - write 1 - 10 Go to 4th floor and drop.
- 1) All should fall flat with no up
- 2) All should fall with no in straight line
- 3) All in numerical order.

Chances Minimum :

- Prakrti can't by chance evolve wonderful creation.
- Gunanam Samya Avastha / Sama Bavasya equilibrium.
- Appropriate distance at appropriate time.
- No explanation scientifically, Logically no explanation.
- Scientist can't accept God - Must produce God in lab and see in front.
- Explaining creation by chance impossible.
- Because all factors in Avyakta condition - Can't activate Prakirti.

5 Factors :

- Avidya Pancha Klesha, Avidya / Asmita / Raga / Dvesha / Abnivesha, Dormant inactive - can't activate Prakrti.
- Purusha is eternal in Sankhya and Vedanta.
- During Pralaya - Purusha was there.
- That Atma can't activate Prakrti.. Because it is Akarta.

- Ishvara alone can activate Prakrti - Vedantin says, Sankhya doesn't accept.
- Karma Phala Data Ishvara
- No one to activate Prakrti.
- Intelligent regulated evolution by Ishvara - Not inert one - Vehicle can't travel by itself.
- Inert can't intelligently function by itself.
- No other intelligent factor to activate Prakrti.. logical loophole.

Lecture 110

Verse 46 :

**इतरेतरहेतुत्वे प्रवृत्तिः स्यात्सदा न वा ।
नियमो न प्रवृत्तीनां गुणेष्वात्मनि वा भवेत् ॥ ५६ ॥**

If the Gunas be the cause of their mutual change there will always be change or none at all. (if one argues that there cannot be a continuous transformation in the Gunas as Creation, Maintenance and dissolution are known to come one after another, still) there will be no regulating cause of the modifications of the Gunas acting either on the Purushas or on the Gunas ; (And no other categories are admitted in the Sankhya Philosophy). [Chapter 16 - Verse 46]

- From this Verse - Shankara refutes Sankhya.

Sankhya based on Vedas :

- 2) Creation born out of matter - Pradhana with Sattva / Rajas / Tamas - Gunas in equilibrium before creation.
 - During creation equilibrium disturbed, Pradhanam starts evolving.
 - Mahat / Ahamkara / Mind / Jnanendriyas / Karmeindriyas - Sukshma Buta/ Sthula Butas.

Shankara :

- How inert Pradhanam naturally and Intelligently evolves into creation.
- Purusha not cause because Asanga - Uninvolved.
- Karmas are Pancha Kleshas - Avidya / Asmita / Raga / Dvesha / Abinivesha...

5 Kleshas - Problem in Sankhya :

- Dormant and non active at Pralayam
- Inactive Kleshas can't activate Prakrti.
- Purusha - Asanga - can't activate, Matter can't activate itself.

Ishvara left out :

- In Vedanta - Ishvara activates Prakrti

Gita :

मम योनिर्महद्वृत्तं तस्मिन्नार्भं दधाम्यहम् ।
संभवः सर्वभूतानां ततो भवति भारत ॥ १४-३ ॥

My womb is the great Brahma (Mula Prakrti); in that I place the germ; from which, o Bharata, is the birth of all beings. [Chapter 14 - Verse 3]

- Prakrti activated to become Universe - I - Lord Krishna is activator.
- Sankhya doesn't accept Sarvagya - Sarva Shakti Ishvara.
- Avidya Klesha - can't activate because dormant.
- No intelligent system in Sankhya.

Brahma Sutra :

रचनानुपपत्तेश्च नानुमानम् ॥ 1 ॥

Rachananupapattescha nanumanam ॥ 1 ॥

That which is inferred (by the Sankhyas, viz., the Pradhana), cannot be the cause (of the world) because (in that case it is) not possible (to account for the) design or orderly arrangement (found in the creation). [II – 2 – 1]

Topic(Anuvakyam) :

- With Various Sutras

Verse 46 :

- Refutes suggestions by Sankhya to logically explain creation.
- Who activates Pradhana at right time / right direction ?

Pradhana has 3 factors - Sattva / Rajas / Tamas

Sankhya :

- Why can't we say each Guna creates other 2, Mutually helping one another - Pradhana gets activated.
- Itara Itara Hetutvat... Each activator propeller of other 2 Gunas.

Shankara :

- Each activating for Pralaya or Srishti?
- Hetu = Cause for Srishti or Pralaya.
- Then creation will eternally continue, Each inert mechanically activates other continuous Srishti... No one to stop.
- Srishti perpetual - Never Pralayam - Thoughtfully stop functioning.
- Sattva can't think... thoughtfully decide.
- When intelligent being evolved, Action deliberately started / Stopped.
- Car horn - Continuous noise – Eternal.

- If Mutually stop.. Cause of Pralayam, never new Srishti...
- Eternally cause of Srishti / Pralayam.
- No cyclic Srishti / Pralayam which is thoughtfully Arranged Keeping in view Punyam Papam.

Ishvara : Intelligent principle

- Once karma produces Phalam.
- To initiate evolution on part of 3 Gunas, need Ishvara.
- Why Atma can't initiate inert Srishti
- Atma is Asanga - Uninvolved.

Verse 47 : Sankhyas liberation :

**विशेषो मुक्तबद्धानां तादर्थ्येऽन च युज्यते ।
अर्थार्थिनोऽस्त्वसंबन्धो नार्थी इति नेतरोऽपि वा ॥ ४७ ॥**

If, as admitted, the Prakirti or Pradhana work for (The bondage and the liberation of) the Purushas there will be no distinction between the bound and the liberated. Moreover, there is no relation between what is desired (i.e., liberation) and one who desires it, as the Purusha has no desire at all, neither the other, i.e., the Prakirti. [Chapter 16 - Verse 47]

- Atma Bokta - Experiencer of Sukha / Dukha... Pleasure and pain...
- Somebody contributes...
- I am karta... I am responsible for Sukham / Dukham.

- Inert Prakrti gives Sukham / Dukham to Aneka Atma - Continues till Atma gets enlightened.
- After that Prakrti (Evolved in form of universe) will not give Sukham Dukham to Jnani - only to Ajnani Purusha.
- Prakirti is discriminative principle and which will know which Purusha is enlightened.
- Purusha is pervading in all bodies.
- Prakirti is sentient and gives selectively Sukham / Dukham... Inert Prakrti not intelligent.
- Prakrti comes in form of summer heat, Cannot choose to give heat to Ajnani and cold to Jnani
- Moksha = Intelligent withdrawal of Prakrti from affecting Purusha.
Baddha / Mukta Purushas Earthquake = Mukta saved?

Scientist :

- How stars affect selectively, particular individual.
- Sun's magnetic field affects whole earth.

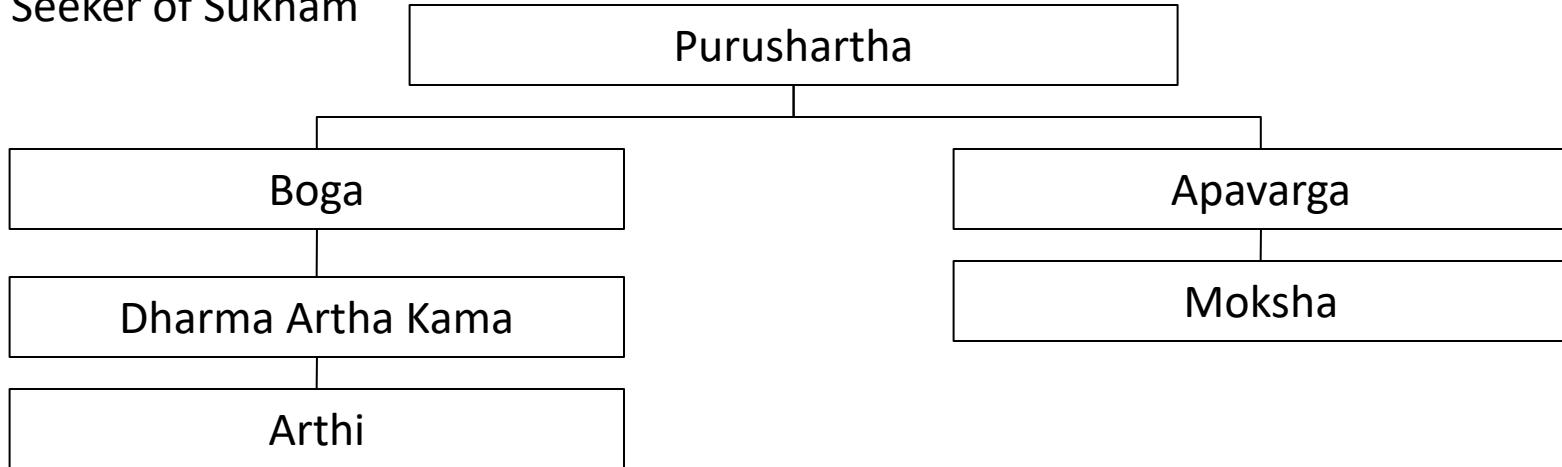
Don't say : Stars affect

Say :

- Position of star - Indicates karma and their Prarabda karma affects individual - Constellation affected.
- Prarabda affects - Person.

3) Purusha Bokta - Subject

- Seeker of Sukham



- If there is some seeker - (Child), provider mother has to be there.
- Prakrti(Artha) - Provides for Purusha - Seeker Arthi

Sankhya :

- Artha Arthi – Sambandha
- Seeker - Provider relationship mutually complimentary pair...

Shankara :

- Who is Seeker? - Who is Provider?

↓ ↓
Purusha Prakrti

- Both can't be seeker, If no Seeker – No Provider.
- Purusha - Asanga - can't seek anything. Can't be improved by Any gain.

When do I become seeker ?

- When I get connected to that and I, I become better / Seeker.

When am I seeker of food?

- Food should come / Become eater(Connected) some benefit comes.
- Purusha not connected with anything in creation - No interaction / No Sukham / Dukham - which are connection.
- No Sambandha - No improvement possible... Previously didn't see object - Now I see, Previously not happy, now happy.
- Purusha can't become happy, Connection with happiness required.
- Therefore Purusha can't be seeker / Beneficiary.
- Prakrti can't be seeker - Not Asangha, can connect and improve.
- Prakrti Jada - Can't seek from Purusha...
- Mike / Hall / Fan doesn't seek Swami, will not ask for class.
- Seeker of class is not inert - Chetana student alone.
- Purusha Arthi Na Bavati Asangatvat.
- Prakritihi - Arthini - Na Bavati Achetanatvad.
- If no Seeker - No Question of Provider.
- Therefore no seeker - Provider relationship between Purusha / Prakrti.
- No relationship between Artha Provider and Arthi Seeker.

Asanga - No connection :

- Tasty food, Fragrant smell, Great touch, Fine Mountain, Nice music - Purusha uninvolved.

Gita :

तत्त्ववित्तु महाबाहो गुणकर्मविभागयोः।
गुणा गुणेषु वर्तन्त इति मत्वा न सज्जते॥ ३.२८ ॥

Oh Arjuna! But the knower of the truth of Gunas and their functions remains detached with the understanding that the sense organs function among the sense-objects.
[chapter 3 - Verse 28]

- Purusha / Prakrti can't have seeker / Provider relationship.

Verse 45 :

- Prakrti can't become provider for experience of Purushartha.
- Experience event in time requires modification.
- Experiencing words - Sound entering imposing thought disturbances...
- No experience in clip - Not moody / Changing colour.

Therefore I am not provider :

- Purusha - Asanga Nirvikara Chaitanyam - Space like all pervading.
- Nothing happens to Purusha in all Vyavaharika experiences.
- Therefore not provider - Not functioning for each other.
- No benefactor hood - Not benefactor for Purusha.

Purusha not beneficiary :

- Purusha changeless principle, Can't receive any benefit - Indicated by change.

Sankhya :

- Purusha Savikara - Prakrti provides to Purusha and Purusha undergoes, transformation and Sukha / Dukha Anubava - Beneficiary, Therefore Prakrti - benefactor / Provider.

Shankara :

- It will not fit properly.
- If Purusha is subject to modification Asti - Jayate... Vinashyati - Destruction.

At Pralaya - All Purushas will die! Govinda!

- Prakrti eternal - Purusha goes Next Srishti - For whom?
- Purusha Savikara means eternal.
- Prakrti has no purpose to create next cycle.
- If Purusha Eternal - Nirvikara - Not Beneficiary - Prakirti can't be provider, Logical problem - Rubix cube.

Lecture 111

From Verse 48 : Sankhya :

प्रधानस्य च पाराथर्यं पुरुषस्याविकारतः ।
न युक्तं सांख्यशास्त्रेऽपि विकारेऽपि न युज्यते ॥ ४८ ॥

As the Purusha is changeless it is not reasonable according to the Sankhya philosophy also that the Prakirti can work for it. Even admitting change in the Purusha it is unreasonable (That the Prakirti is of any service or disservice to it).[chapter 16 - Verse 48]

Fundamental theory : (Has Fallacy)

- 1) Prakirti(Benefactor) functioning to benefit Purusha(Beneficiary)

Parathyra :

- Condition / Status as benefactor of Another Para - Artha.
- Prakirti - Only doer Karta
- Purusha - Enjoyer Bokta

Shankara :

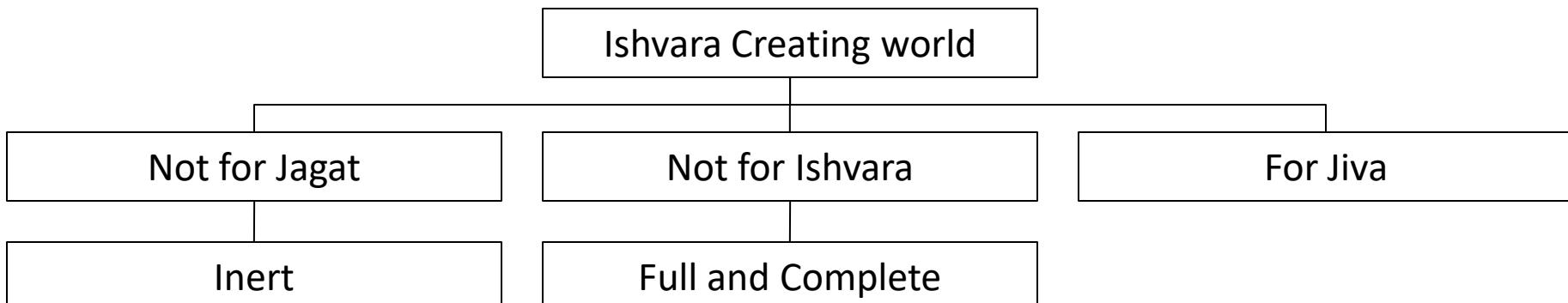
- Prakirti not Karta / Bokta
- Existence condition Status for Prayojanam of Purusha, is called Pavarthyam.
- Purusha to be beneficiary must, undergo change, Addition in happiness, size, Modification required to be beneficiary.
- If Purusha Beneficial, external / internal modification required in Purusha.
- Thought modification required for Beneficiary - Benefactor relationship.

Akasha can't be modified :

- Jalam modified to liquid / solid - Purified.
- Akasha Nirvikara - Can never become, Beneficiary of any action.

Law :

- Beneficiary must undergo modification.
- Purusha = Not male / female Nirguna Nirvikara Chaitanya Atma Tattvam, can't be beneficiary, Therefore no modification
- Therefore Prakrti can't be benefactor.
- Purushasya Avikarataha Modificationless.
- If Purusha is subject to modification, then he will be giving up Nirvikaratvam.
- If Purusha has Vikara, will have Vinashyati, therefore no more future Srishtis.



- If Purusha has Kara... Vinashyati... Srishti meant for Purusha...
- Ishvara creates world for Jiva... Ishvara doesn't exist in Sankhya philosophy.

Verse 49 :

संबन्धानुपपत्तेश्च प्रकृतेः पुरुषस्य च ।
मिथोऽयुक्तं तदर्थत्वं प्रधानस्याचितित्वतः ॥ ४९ ॥

As there can reasonably be no mutual relation between the Prakirti and the Purusha and as the Prakirti is non-conscious it is unreasonable that the Prakirti can render any service to the Purusha. [Chapter 16 - Verse 49]

- Can't establish relationship between Prakrti and Purusha like couple in Grihasta.
- Relationship / Bond required... Anyonya Sambandha... 3 knots of marriage.

Wedding Definition :

- Saha Dharma Charini Samyogaha.
- Relationship bonding for sake of dharma, Teamwork = one benefits other.

Example :

- Andha Pangun Nyaya.

Blind person	Lame Person
<ul style="list-style-type: none">- Can't see- Legs in good order- Can't walk independently- Carries lame order shoulders	<ul style="list-style-type: none">- Can't walk- Eyes in good order

Prakirti Blind	Lame / 'Consciousness' Purusha
<ul style="list-style-type: none"> - Doesn't have 'consciousness' to see world, capable of walking - Do work - Blind to Chaitanyam 	<ul style="list-style-type: none"> - Can see very well - No Hand / Leg - Niravyaya - Chaitanyam - Can't walk - Form team and work for goal

Shankara :

- “Prakirti and Purusha can’t bond” together and form team...

In Sankhya :

- Purusha in Sankhya as Asanga, Samyoga - Sambandha Rahitaha...
- How Relationless Purusha form bond with Prakrti.
- Blind lame not Asanga - Therefore can form team, Vishama Drishtanta, wrong example.
- No beneficiary - Benefactor relationship bond.

2nd Argument :

- Person on shoulder able to talk and Guide Purusha...
- Prakrti Inert / Jadam... Can't intelligently guide Purusha... If both Chetana teamwork possible.
- Achetana can't do intelligently any work...

Prakrti can't think :

- What can Purusha want and give to Prakrti?
- In example, both Chetana... Prakrti can't do intelligently, Teamwork because Jadam.
- Prakrti can't intelligently, thoughtfully, act.
- Prakrti can't be Karta... can't logically establish Purusha as Bokta.
- Bokta means Experiencer
- Experiencer means Bhoga... Dukha / Sukha experience, Requires modification at Body / Mind Level.

Dukha /Sukha Akara Vritti :

- In coma can't sense stimuli from external world.
- No Vritti Parinama - Bokta = Bogha = Kriya = Modification.
 - Purusha has Parinama... Asti / Jayate... Vinashyati.
 - Purusha Savikara Boktrutvat - Akashavat.
 - Purusha becomes Savikara... Anitya... Savikara Ghatavat.
- In Boga Parinama, experience in forms of Sukha.
- If it arises in Purusha then Vinashyati, Purusha will be perishable.
- Logical fallacy - 48 verse - 2nd Line - Vikari Vinashyati.

Sankhya :

- Bhoga - Not Parinama - Sukha /Dukha.
- Only Awareness external condition, No activity - only Jnanam.
- Aware of favourable / Unfavourable condition, Bhoga replaced by Jnanam.
- If Prakrti brings dance / Music.
- Knowledge requires Parinama - Requires modification to “mind”
- Suppose colour doesn’t enter mind, perception can’t take place.
- For clear perception, Vritti Parinama has to take place - To get knowledge of clear nothing registers... Means Blank look.
- Akhanda Akara Vritti Utpatti = Brahma Jnana.
- If Purusha gathers only knowledge of Surrounding, its subject to modification / Vikaritavam.

3rd Problem : At Prakrti Level

- Prakrti can’t intelligently act because Jadam.
- Support like river, Flowing Mechanically, thoughtlessly without reason, without thinking.
- Punya / Papam of Purusha... Producing bodies - Accidentally - Like Big Bang - No God.

Problem :

- If Pradhana Produces Sukha / Dukha mechanically even if Purusha Manages to Attain... liberation.. After liberation.....

- Cycles of Janma Marana continues - Nobody can stop.
- Moksha will not solve problem of Samsara, Anirmoksha... No Liberation...
- Yat Sakshat Karanavat Bhav...

Verse 45 - 50 : Sankhya refuted briefly Yoga.

क्रियोत्पत्तौ विनाशित्वं ज्ञानमात्रे च पूर्ववत् ।
निर्निमित्ते त्वनिर्मेधः प्रधानस्य प्रसञ्जयते ॥ ५० ॥

If any action is admitted in the Purusha, it must be perishable. If (it is argued that) the action in the Purusha is of the nature of knowledge only, we meet with the difficulty spoken of before. If uncaused action in the Prakirti be admitted, it becomes unreasonable that there can be liberation.[Chapter 16 - Verse 50]

Verse 51 :

न प्रकाश्यं यथोषणत्वं ज्ञानेनैवं सुखादयः ।
एकनीडत्वतोऽप्राण्याः स्युः कणादादिवर्त्मनाम् ॥ ५१ ॥

Pleasure etc. Cannot be the objects of knowledge ; for they are the properties of the same substance, just as heat, (A Property of fire) Cannot be revealed by light. [Chapter 16 - Verse 51]

- Vaisesika Mata Khandanam includes Nyaya... Twin brothers.
- 1) All pervading(Like Vedanta) and all pervading Many Atmas.
- 2) All Material in Nature
 - All pervading Akasha is Jadam.
 - All pervading Atma is Jadam.
- 3) Atma will get sentiency now and then by getting property of 'consciousness'.
 - Achetana Atma becomes Chetana, Jagrat and Svapna... Atma gets Chaitanyam.

- In Sleep Atma Achetanam loses ‘consciousness’ we are all Achetana During sleep and Chetana During Jagrat.
- When we wake up - get Chaitanyam Guna.
- When we wake up, Atma gets associated with mind and gets Chaitanyam.

What's Nature of Mind?

Nyaya :

- Mind is Anurupam, Many minds / Atmas.

Atma – Mind	Both Jadam
<ul style="list-style-type: none"> - All pervading - Eternal - Jadam 	<ul style="list-style-type: none"> - Small / Anu / Atomic - Eternal - Inert Mind } Common

- With Combination, Consciousness - Generated.
- Like and Join together... ‘Consciousness’ temporarily generated, like Science.
- Consciousness and mind - Join together.
- Once ‘consciousness’ generated - Sticks to Atma.
- Consciousness - Embraces Atma - Mind continues to be inert.
- Consciousness - Unique Property belongs to Atma not mind.
- Mind - Made of 5 Elements - can’t get ‘consciousness’ other properties also generated.
- Desire / Raaga / temporary property generated by Atma - Jada Samyoga.
- Raaga only in Jagrat - Not in Sushupti - After generation, remains in Atma.

Lecture 112

Verse 45 - 50 :

- Sankhya Refuted

Verse 51 - 57 :

- Nyaya Refuted
- 1) Atma with temporary ‘consciousness’ experiences world / Pleasure / Pain - Sukham /Dukham.
 - 2) Consciousness and Sukham - Raaga - Belong to Same locus.
- Then we develop Raaga / Dvesha property of Atma, Atma is Sagunata.
 - Aagrahyam – Unobjectifiable

Vedantin :

- Consciousness - Not Property of Atma.
 - Not Temporarily generated.
- Khandaya - Founder of Vaisesika System lives on Oncha Vritti - Meditating on Atom, died shouting Atom - Anu.
- Gautama - Founder of Nyaya...

Verse 52 :

युगप्तसमवेतत्वं सुखविज्ञानयोरपि ।
मनोयोगैकहेतुत्वादप्रायत्वं सुखस्य च ॥ ५२ ॥

Pleasure and Knowledge cannot come together as each of them is (Separately) Caused by the contact of the mind with the self. Therefore pleasure cannot be the Object (Of Knowledge) [Chapter 16 - Verse 52]

- Jnanam and Sukham - 2 Properties can't simultaneously exist in Nyaya / Kanda philosophy - Can't co exist to objectify.
- When both together - I can see you.
- Jnanam is property generated by combination of Atma and Moksha / Samyoga Karanam for Jnana Guna generation.

How Sukha Guna Produced?

- One Karya at one time - will require many combinations.
- No Jnanam to objectify Sukham, All pleasure - No one to objectify.
- Atma - Manas - Jadam, No one can know any one of them.
- If Jnanam goes, Sukham will come, one Sambandha required for Karya Utpatti.
- Can't have subject / Object relationship because they can't co exist.
- We have subject / Object relationship because I am seer, you are seen.
- Each requires fresh combination of Mind and Atma.
- At no time Jnanam and Sukham can coexist - One can't experience other.

Sankhya - Abolish 'consciousness' :

- Consciousness not required to experience.
- Sukham gets stuck to Atma.
- No separate property called Jnanam / Sukham.
- Association itself is Jnanam.
- Sukham not separate property of Jnanam.

Red	Cloth
Visesham	Substance

Not identical but distinct

- Jnanam Sukham not 2 Separate entities.

Verse 53 :

तथात्येषां च भिन्नत्वाद्युगपञ्चमं नेष्यते ।
गुणानां समवेतत्वं ज्ञानं चेत्र विशेषणात् ॥ ५३ ॥

As other qualities also are different from one another (Like knowledge and pleasure) they cannot be produced at the same time. If it be contended that the knowledge of the qualities is nothing but their coming in contact with one and the same self, we say no; for, they are qualified by Knowledge. [Chapter 16 - Verse 53]

- Viseshana - Viseshya Bava is there, Should be treated as separate, not as one.
- Known pleasure / Pain / Raaga - Different than 'Consciousness' which is aware of pleasure / Pain.

Treat separately :

- Jnana Vyapyatvam... for pleasure / Pain, Treat as separate entity.

Another Argument :

- Jnanam and Sukham must be 2 distinct things.
 - Remembrance of pleasure / Pain is different from pleasure and pain.
 - Remember because now it is not there.
 - Remembrance is there now / Present pain in past.
- 1) Therefore Remembrance is different than pleasure and pain.
- Remembrance possible only if Jnanam before because Past Jnanam alone gets converted into present remembrance.

Smriti	Jnana
Sukham Binnam	Sukham Binnam

- Without consciousness / Jnanam = Experience can't come.
- Atma is Jadam
- Sukham is Jadam
- If Jnanam is not generated by combination, how can there be experience?

Verse 54 :

ज्ञानैव विशेषत्वाज्ज्ञानाप्यत्वं स्मृतेस्तथा ।
सुखं ज्ञातं मयेत्येवं तवाज्ञानात्मकत्वतः ॥ ५४ ॥

Pleasure etc. Are surely objects of knowledge, because they are qualified by it and also on account of the memory, pleasure was known by me. (Moreover they cannot be known by being connected only with the self and not with knowledge) for the self is non-conscious as it is different from knowledge according to you. [Chapter 16 - Verse 54]

- That we have knowledge / experience of happiness is proved fact.

3 Factors :

- I Atma - Sukha happiness / Sukham Jnanam (Knowledge of happiness)
- In Nyaya Atma - Sukham matter - Properties can't have knowledge, Knowledge requires sentiency.

Nyaya :

- Consciousness - Temporarily generated by combination of Atma and Mind.
- At Two times Jnanam and Sukham together, Therefore knowledge of Sukham not possible.

Vedanta :

- Consciousness - Not generated.
 - Always available like light, constantly illuminating.
- Atma / Space - similar - Nirvikara, Akasha can't add / Give up property attribute.

Water / Air :

- Can add and remove.
- Atma subtler than space, therefore can't take / Give up attributes like Sukham / Dukham / Raga / Dvesha... then it will be subject to modification and change.
- Now happy and then unhappy.
- Saguna Atma - Illogical if external / All pervading changeless...

Gita :

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३ ॥

As the all-pervading ether is not tainted, because of its subtlety, so too the self, seated everywhere in the body, is not tainted. [Chapter 13 - Verse 33]

- Space like Atma is Asanga... can't take attributes pleasure / Pain can never be attributes of consciousness.

Gita : Whose attributes?

इच्छा द्वेषः सुखं दुःखं संघातश्चेतना धृतिः ।
एतत्क्षेत्रं समासेन सविकारमुदाहृतम् ॥ १३-७ ॥

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]

- Property of mind alone, not property of consciousness.

How properties generated?

- All pervading Atma and atomic mind, combine and Sukham / Dukham generated...
- Property can't exist by itself, therefore joins Atma(substance)
- In place where property generated, Innumerable Atmas exist... and all pervading.

- Property has to join one Atma...Which Atma it will join?

Example :

- Someone gets in and other smiles, some mind can join any Atma.

Another problem :

- In the combination of Atma-Mind, why property should join Atma and not mind.
- Both inert in nature - Avisesha... Equally inert, according to Nyaya.

Vedanta :

- Atma not conscious... Consciousness itself.

Verse 55 :

सुखादेनात्मधर्मत्वमात्मनस्तेऽविकारतः ।
भैद्रादन्यस्य कस्मान्न मनसो वाऽविशेषतः ॥ ५५ ॥

Pleasure etc. cannot be the qualities of the soul as it is changeless according to you. Moreover why should pleasure etc. of one soul not be there in other souls and also in the mind as difference is common?
[Chapter 16 - Verse 55]

Verse 56 :

स्यान्मालाऽपरिहार्या तु ज्ञानं चेष्ट्वेगतां ब्रजेत् ।
युगपद्वापि चोत्पत्तिरभ्युपेतात् इष्यते ॥ ५६ ॥

If knowledge be the object of a second knowledge a regresses ad infinitum is inevitable. If, however, a simultaneous production (of the two knowledge from one single contact of the mind with the self) be admitted, you must accept (The Simultaneous production of colour, Taste, smell, etc. From the same contact) [Chapter 16 - Verse 56]

Fraction of Brahma Sutra here :

- Jnanam ‘Consciousness’ also temporarily generated attribute / Property of combination Between Atma and mind - Emergent property.

Vedanta : ‘Consciousness’ :

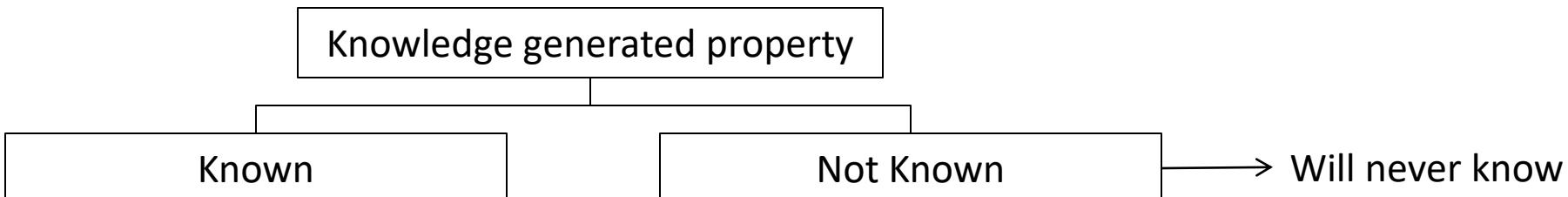
- Not part / Property / Product of matter... Entity in itself - Unique.
- Sukha / Dukha / Raga... properties known when generated.
- Experience of Sukham I know
- I have knowledge like / Dislike, property.

Vedanta :

- Knowledge / Property separable.

Question :

- Is knowledge generated - known or not known? Like 2 and 2 = 4...



Know what you Know :

- If you don't know what you know, will keep on going to LKG / 2 + 2 = 4 – Knowledge is there but you don't know you know.
- I know that I know... we have got knowledge of Knowledge.

Phenomenon :

How do we know that we know?

- How we get knowledge of knowledge
- Knowledge of English and ignorance of Chinese both I know...

Teacher :

- Knows his knowledge

Student :

- Knows his ignorance
- How knowledge of knowledge takes place?

Nayayania :

- Particular knowledge known by another knowledge.
- I know pot = Ghata Gyanam / = Vyavasaya Jnanam.
- I know that I know pot =Anu Vyavasaya Jnanam.

Shankara :

- If one knowledge requires another knowledge to prove it... Infinite regression.... chain of Jnanam.
- 1st Jnanam generated by Atma - Mana Samyoga.
- 2nd Jnanam generated Atma - Mana Samyoga.

One objectifies another :

- Yugapath Utpatti, simultaneous emergence of 2 properties can't take place.
- Only one property(Sukham / Raaga) generated by one Samyoga.

Tva Mata Tyaga :

- Going against one's own principle.

Verse 57 :

अनवस्थान्तरत्वात् बन्धो नात्मनि विद्यते ।
नाशुद्धिश्चाप्यसङ्गत्वादसङ्गो हीति च श्रुतेः ॥ ५७ ॥

There is no bondage in the self as there is no change of condition in it. There is no impurity in the self inasmuch as it is unattached; as the Sruti Says.
[Chapter 16 - Verse 57]

- Atma Nirvikara... Not subject to change - Eternal / Beyond time not affected by time.
- Can't have different states - Ice / Water / Steam vapour - Subject to modification.
- Atma can't have Avasthas... eternal...

How can you talk about bondage / Liberation for Atma?

- No higher / Lower state of 'Consciousness' then subject to modification.

States belong to mind :

- Consciousness is witness of changing states but doesn't go from state to state... Working for liberation mistake.
- To get liberation is dropping struggle and being yourself is liberation....
- What about removal of Sanchita / Agami karma.

Shankara :

- Removal of impurities not liberation.
- Because Atma cannot have impurities requiring, Space like 'Consciousness', can't be polluted / Contaminated - Nitya Shudha Atmana.
- Asanghatvat - Unpollutable.
- Asangoham hi Ayam Purushaha.

Lecture 114

Verse 57 :

अनवस्थान्तरत्वात् बन्धो नात्मनि विद्यते ।
नाशुद्धिश्चाप्यसङ्गत्वादसङ्गो हीति च श्रुतेः ॥ ५७ ॥

There is no bondage in the self as there is no change of condition in it. There is no impurity in the self inasmuch as it is unattached; as the Sruti Says.
[Chapter 16 - Verse 57]

Saguna Atma :

- Arrival and Departure of attributes.
- Water - Solid / Liquid / vapour - Subject to time / Space / Conditions.
- Atma - Nitya - Vibuh - All pervading - Like space... therefore no states.
- No impurities... because Nitya Shudha Atma...
- Gold - Impure from earth... Processed - Pure 24 caret.
- Sthula / Sukshma / Karana - Impure - Pure.
- Sharira Vilakshana Atma - I am, no purifying.
- Moksha = Not pure state
- How you know Atma is Asangha... nature of Atma... Aupouresheya...
- Therefore see Sruti... Asangoham hi Ayam Purusha....

Brihadaranyaka Upanishad :

करिमन्जु त्वं चात्मा च प्रतिष्ठितौ स्थ इति; प्राण इति; करिमन्जु प्राणः प्रतिष्ठित इति; अपान इति; करिमन्जवपानः प्रतिष्ठित इति; व्यान इति; करिमन्जु व्यानः प्रतिष्ठित इति; उदान इति; करिमन्जदूनः प्रतिष्ठित इति; समान इति; स एष गेति गेत्यात्मा, अगृह्यो नहि गृह्यते, अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यते । एतान्याटावायतनानि, आर्टौ लोकाः, आर्टौ देवाः, आर्टौ पुरुषाः; स यस्तान्पुरुषान्निरुहा प्रत्युह्यात्यक्रामत्, तं त्वौपनिषदं पुरुषं पृच्छामि; तं चेन्मे न विवक्षयसि, मूर्धा ते विपत्तिष्यतीति । तं ह न मेने शाकल्यः; तस्य ह मूर्धा विपपात, अपि हास्य परिमोषिणोऽस्थीन्यपजहुरन्यमन्यमानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratiṣṭhitau stha iti; prāṇa iti;
kasminnu prāṇah pratiṣṭhita iti; apāna iti;
kasminnavaपानह pratiṣṭhita iti; vyāna iti;
kasminnu vyānah pratiṣṭhita iti; udāna iti;
kasminnūdānah pratiṣṭhita iti; samāna iti;
sa eṣa neti netyātmā, agrhyo nahi grhyate,
aśīryo na hi śīryate, asaṅgo nahi sajyate,
asito na vyathate, na riṣyati | etānyaṣṭāvāyatānāni,
aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,
tam tvaupaniṣadam puruṣam prcchāmi;
tam cenme na vivakṣyasi, mūrdhā te vipatiṣyatīti |
tam ha na mene śākalyāḥ; tasya ha mūrdhā vipapāta,
api hāsya parimoṣiṇo'sthīnyapajahruranyamanyamānāḥ || 26 ||

'On what do the body and the heart rest?' 'On the Prāṇa.' 'On what does the Prāṇa rest?' 'On the Apāna.' 'On what does the Apāna rest?' 'On the Vyāna.' 'On what does the Vyāna rest?' 'On the Udāna.' 'On what does the Udāna rest?' 'On the Samāna.' This self is That which has been described as 'Not this, not this.' It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. 'These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.' Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 – 9 – 26]

- To see blot in face... see Pramana - Mirror... source.

Re :

- Atma... know blot or not... Shastra... Darpanaha...

- Chitta Shudhi... by Karma Yoga, I have to purify mind to know real I is ever pure.
- Purify mirror - To see face which is neat and clear.
- To see clear face... purify mirror...

Verse 58 :

सूक्ष्मैकागोचरेभ्यश्च न लिप्यते इति श्रुतेः ॥ ५८ ॥

(The self is eternally pure) as it is beyond the mind and speech, one only and without any attributes, as the Sruti says “it does not get attached”. [Chapter 16 - Verse 58]

- Nyaya Mata Khandanam till 575
- Impurity of ignorance can't touch Atma.
- Ignorance - Lower order of reality.
- Atma supports ignorance but not contaminated, Screen supports movie but not affected / contaminated...
- Space accommodates all events
- Good Smell and Bad smell....
- Space not foul smelling not physically away... space accommodates but not affected.

Gita :

**मया तत्त्वमिदं सर्वं जगदव्यक्तमूर्तिना।
मत्स्थानि सर्वभूतानि न चाहं तेष्ववस्थितः ॥ ९.४ ॥**

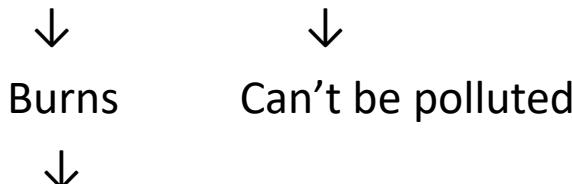
All this world (universe) is pervaded by Me in My Unmanifest form (aspect); all beings exist in me, but I do not dwell in them. [Chapter 9 - Verse 4]

Very important :

- I Accommodate all of them but not contaminated, because I am Asangaha.

What is logic ?

- Atma is Sublest... principle like space... More subtle a thing less polluted it is.
- Prithvi / Jalam / Agni / Vayu / Akasha



Space pollution but Air / Water / Pollution Sukshmatvat... and Ekatvat - Non dual.

- Pollution comes because of contact - Contact requires 2 things.
- But 2 things - Atma / Anatma are there



Mithya... Lower order of reality - No 2nd thing Means no 2nd Thing to pollute Atma

- Sukshmatvat / Ekatvat - Asanga
- Agocharatvat... Not point of contact Avyaharvayatvat...
- Wear and tear if you constantly use it, Chappal / Spoilt - Dirty when used.
- Atma you can never use in creation - Accommodates all transaction like space Akashavat - Karma Karatvat...
- Not subject /object / Instrument of transaction... Accommodates transaction but not in transaction not Empirical entity... called absolute principle...
- It can't be connected to any Transaction.

Grammar :

- Nominative absolute... Word can't be syntactically connected with any word... Atma... beyond transaction... therefore Absolute....
- Therefore, not utilised for anything, therefore no pollution.
- Sukshmatvat / Ekavat / Agochara... Therefore ever pure.
- Na Lipyate... iti srute... Atma not contaminated...

Katho Upanishad :

सूर्यो यथा सर्वलोकस्य चक्षुः न लिप्यते चाक्षुषैर्बाह्यदोषैः ।
एकस्तथा सर्वभूतान्तरात्मा न लिप्यते लोकदुःखेन बाह्यः ॥ ११ ॥

Suryo yatha sarva-lokasya caksuh na lipyate caksusair baha-dosaih,
Ekas-tatha sarva-bhut-antaratma na lipyate loka dukhena bahyah ॥ 11 ॥

Just as the Sun, the eye of the whole world is not contaminated by the defects of the external eye, so being the Innermost Essence in all beings, Atma is not contaminated by external sorrows of the world. [II – II – 11]

- Falls on earth... Dirty / Clean place...
- Illumines all over, not polluted...
- Illumines body and dirt... can't pollute light principle... therefore Atma is pure... Negation of Nyaya... over...

Question:

- If Atma has no bondage... and doesn't require liberation...
- Why class? why all Sadhanas?

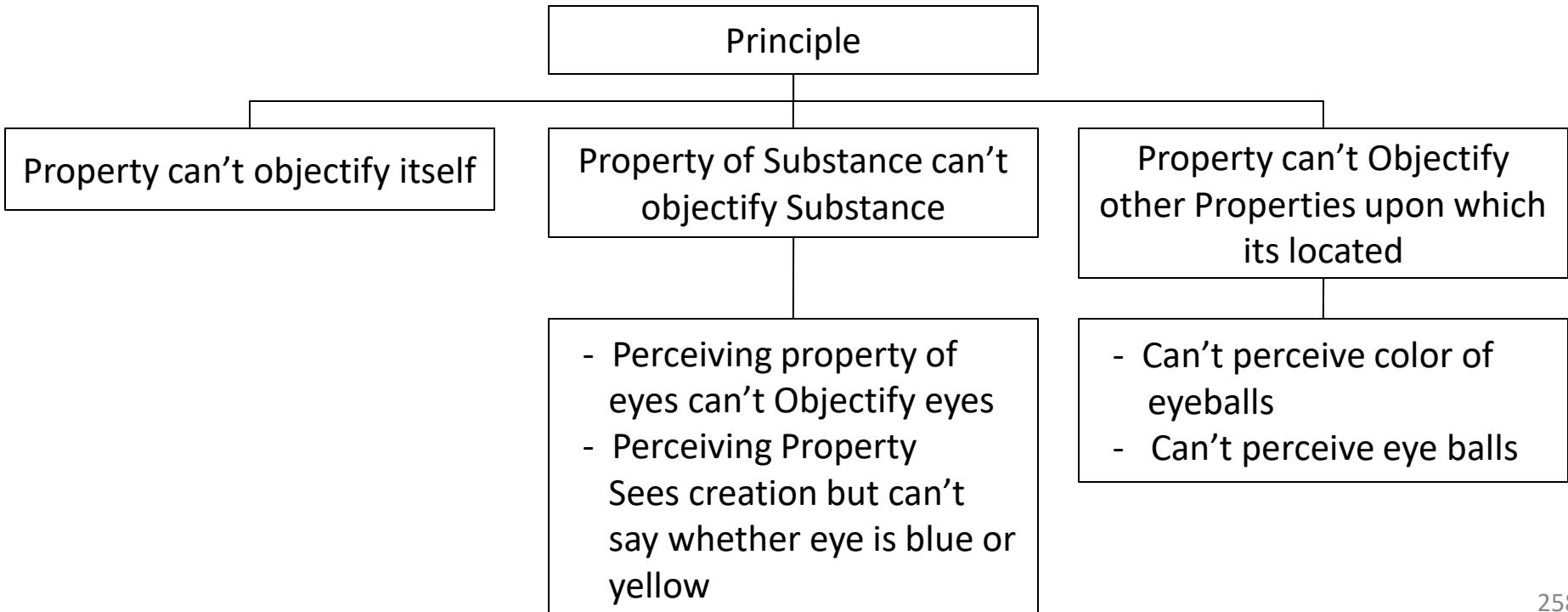
(Old notes for verse 51)

- [If 'Jivatma' has Sukham / Dukham generated in Atma it must be known - who is knowing pleasure and pain - Both properties of Atma - Atma inert can't know...]
- 'Consciousness' - Temporarily generated property of Consciousness alone objectifies Sukham / Dukham.

Jnanam Objectifies	Sukham Dukham
One property of Atma - Mind Samyoga	Another Property

Shankara :

- Consciousness property of Atma can't objectify Sukham / Dukham.



Jnanam Consciousness can't objectify 3 things

'Consciousness' itself

Consciousness can't
Objectify Atma - Substance
on which it is located

Can't objectify other
Properties located upon
Atma on which it is located

- Guna Rupa Jnanam
- Guna Rupa Sukham / Raaga / Dvesha
- Can't Make it Vishayi / Objectify
- Consciousness one property of Atma can't Objectify Another Property - Sukham / Dukham of Atma

Example :

- Prakasha - Ushnutva - Guna



Can't illumine or objectify Ushnatvam

- We have to objectify Ushnatvam, fire can't illumine Ushnatvas.
- 2 Gunas having common locus can't have subject - Object relationship.

Locus :

- Eka Needam / Ashranyam.
- Verse 51 - in the same manner - Properties like Sukham pleasure can never be objectified by property of ‘Consciousness’]

Question : Nyaya :

- If no bondage or liberation in Atma (अत्मा)

How you account for Vedas?

- Vedas redundant - Anarthakyam
- Sadhana redundant - Anarthakyam
- Bhagawan gives useless Veda - Sruti / Smrithi / Purana / Itihasa - All for Moksha.

Shankara :

- Shastra required not to remove bondage but to remove notion “ I have bondage ” called Branthi - Delusion - Remove ignorance.

Remove notion :

- I am Samsari.

Example :

- Thin Chain falls back

Question :

- Was running necessary to get chain.

Not Necessary :

- Will be anxious / Still searching

Was necessary :

- Chain already there.
- Running was necessary to know that running was not necessary.
- Shastra - Necessary to know Shastra is not necessary, Shastra removes notion of bondage.
- Don't require anything to get liberated.

Liberation - My nature :

- Sense of bondage in mind, No bondage in Atma.... Therefore delusion in mind.

Sense called Bandaha :

- Removal of notion of bondage is liberation, Sense that I am bound must be removed.
- It can create as much problem as actual bondage.
- Doctor suspects cancer - Biopsy - 7days tension - Who / what tormented cancer? Imaginary cancer, Sense of cancer / Tortures person.
- Thought I am bound... Don't need actual cancer to suffer, Notional Samsara puts us into eternal struggle.
- Tosses us like Tsunami, Destruction of sense of bondage.

Mandukya Example :

- Coin on forehead creates pressure.
- Person thinks there is a coin - Ask to remove coin... Goes on hitting head...
- Has coin Branthi... Notion there is coin gone.
- Tan Nasha... Bandha Branthi Nasha...

Verse 17 - Page 172 : Bandah . . .

- Because of self ignorance, we have imagined, I am karta / Bokta / Jnanata wrong notion called Bandah.
- There is no other bondage, no permanent solution...
- Don't look for peace of mind in car / Marbles / Yoga / objects of pleasure.
- We feel peace decreases - Childhood better
- Why peace eluding - Searching in wrong place - outside - No other problem in life.

Verse 59 :

एवं तर्हि न मोक्षोऽस्ति बन्धाभावात्तथं चन |
शास्त्रानर्थक्यमेव स्यान्म बुद्धेर्भान्तिरिष्यते |
बन्धो, मोक्षश्च तन्माशः स यथोक्तो न चान्यथा ॥ ५९ ॥

(Objection) if this be so, in the absence of bondage there cannot be any liberation and the scriptures are, therefore, useless.(Reply). No Bondage is nothing but a delusion of the intellect; the removal of this delusion is liberation. Bondage is nothing but what has been described. [Chapter 16 - Verse 59]

Verse 60 / 74 :

बोधात्मज्योतिषा दीपा बोधमात्मनि मन्यते ।
बुद्धिनन्योऽस्ति बोद्धेति सेयं भ्रान्तिर्हि धीगता ॥ ६० ॥

Illumined by the light of the self which is pure consciousness, the intellect (Falsey) believes that it is itself conscious and that there is no one else which is so. This is delusion. It is in the intellect.
[Chapter 16 - Verse 60]

- Branthi - False notion - Thought located in mind / intellect - Sukshma Sharira - Not in Sthula / Karana / Atma...
- Our Samsara problem - Cognitive problem - Located in intellect which is generated by sheer ignorance.
- Animals which do not have well developed intellect, have no Samsara.
- All complaints... No e mail.
- In advanced intellect bondage felt.

Solution :

- Intellectual one

At Intellect :

- Ignorance creates
- Viparyaya - Misconception /delusion
- Samshaya - Doubt
- More we read newspaper... Tell stories / Not facts.

Remedy :

- Intellectual level only, Samsara Nivritti = Educational project.

Gita :

- Tad Vidho...

Mundak Upanishad :

परोक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणि: श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२ ॥

Parikṣya lokan karma-citan brahmaṇo nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a Brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- Spiritual education only remedy for delusion elimination.
- Japa / Saranagathi - Supportive Sadhana for education project.
- Can't replace educating intellect by Sravanam / Mananam / Nididhyasanam - Sing glory with tears...
- Emotions can't remove false thinking, Sentiments can't remove false thinking.
- Emotion expression of devotion, can't shun false thinking.
- Which is Generated by Sheer ignorance.
- All complaints / No Email.... All fact in Advanced intellect - Bondage fact - Solution Intellect.

1) Atma Can't have Bondage :

- Achedyoham... Karma Yoga / Vedic tradition / Bhagawan creates world / Human / Shastra to remove sense of bondage.
- Bondage created by ignorant intellect, have low self esteem now.

2) Verse 60 :

बोधात्मज्योतिषा दीप्ता बोधमात्मनि मन्यते ।
बुद्धिनन्योऽस्ति बोद्धेति सेयं भ्रान्तिर्हि धीगता ॥ ६० ॥

Illumined by the light of the self which is pure consciousness, the intellect (Falsey) believes that it is itself conscious and that there is no one else which is so. This is delusion. It is in the intellect.
[Chapter 16 - Verse 60]

- Intellect product of 5 elements Jada Antahkarana. Illumined by Sakshi Atma, forms a reflection of itself.

Chidabasa lent by Sakshi :

- At the time of illumination, lending takes place, with borrowed Chidabasa, mind entertains Aham thought.
- 3) Sun illuminates non luminous moon by lending reflected light, moon form visible and gets name moonlight.

4) Mind sentiency :

- Atma 'Consciousness' reflected borrowed at time of illumination, Inert intellect illumined by light of 'Consciousness'.

- 5) By Chaitanya Svarupa Atma, Buddhi gets illumined moonlight borrowed
- Reflected ‘Consciousness’ - Located in mind, like reflected Sun - Located in moon.
 - Consciousness is located in mind all the time.
 - We can’t experience Chidabasa Rahita mind, During Videha Mukti, Mind and Chidabasa goes away.
 - Because of inseparable nature, we commit huge blunders.
 - Mind has borrowed ‘Consciousness’ all the time.
 - We mistake that mind has natural ‘Consciousness’ because it is permanently there.
 - What is all the time there intrinsic?
 - Heat intrinsic nature because fire always hot.

Blunder No 1 :

- Mind has Chaitanya all the time, Consciousness is intrinsic nature of mind.

Blunder No 2 :

- If ‘Consciousness’ is intrinsic nature.

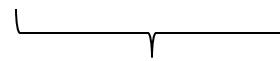
What is size of Consciousness?

- Mind not all pervading.
- Where properties are there, Consciousness is there.

Sankhya / Nyaya / Vedanta :

- Mind not all pervading, we conclude ‘Consciousness’ is finite and I am finite in nature.

- I = Consciousness and Body and Mind, therefore Samsari.

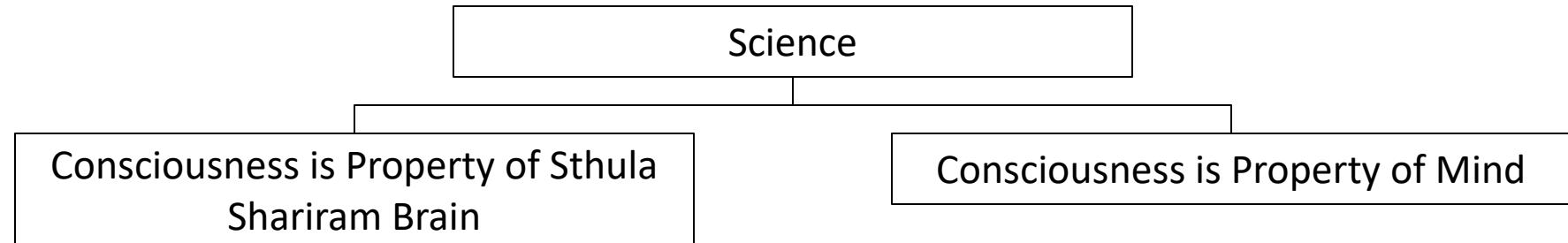


Finite

- Mind is illumined by light of Atma Chaitanyam.

Mind thinks wrongly :

- Maintains 'Consciousness' is located in itself, therefore finite nature.



Vedanta :

- Sthula has 'Consciousness' - Borrowed from Atma.

Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः
केनेषितां वाचमिमां वदन्ति चन्द्रः श्रोत्रं क उ देवो युनक्ति १

*Kenesitam patati presitam manah, Kena pranah prathamah praitt yukta
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)? [Chapter 1 – Verse 1]

What is that Atma which lends ‘Consciousness’ to inert bundle of matter?

Notion :

- I am finite entity is delusion consisting of Body / Mind / Consciousness.

Vedanta :

- I am finite Body / Mind not finite Consciousness Notion in intellect.

Verse 61 :

बोधस्यात्मस्वरूपत्वाभित्यं तत्रोपचर्यते ।
अविवेकोऽप्यनाद्योऽयं संसारो नात्य इष्यते ॥ ६१ ॥

Consciousness which is of the nature of the eternal self is superimposed on the intellect. This indiscrimination is also Beginningless (Like the ignorance to which it is due). This indiscrimination, and nothing else, is what is called Trasmigratory existence. [Chapter 16 - Verse 61]

- Moonlight experience on moon belongs to sun... Moon manages light, Reflecting medium for manifestation of light.
- Sky / Other parts of sky is ‘Idam’ can’t see sunlight in sky.
- Where moon is there, light is recognisable, Similarly Chaitanyam is all pervading.
- Night sky pervaded by sunlight moonlight.

We have limitation of eye :

- Consciousness not recognised because of our instrument - Transferring sunlight and calling it moonlight is Adhyasa
- Ignorance didn’t come in time.

Time born of ignorance??

- When ignorance is passive in sleep, don't have time.
- When ignorance is Active, we experience time.

Verse 62 :

मोक्षस्तन्नाश एव स्यान्नान्यथानुपपत्तिः ।
येषां वस्त्वन्तरापत्तिर्मोक्षो नाशस्तु तैर्मतः ॥ ६२ ॥

The removal of this indiscrimination and nothing else is what is called liberation, as all other conceptions of it are unreasonable. It is the destruction of the self according to those who consider liberation to be the change of the individual self into a different being.

[Chapter 16 - Verse 62]

- To remove delusion, Educate intellect.
- Removal of nation / Educating intellect = Moksha
- Moksha = Educational program - Moksha is transforming finite Jiva into infinite object?
- Means, finite one is gone.
- If Jiva is gone, seeker ends - who is to claim I have attained liberation?

Lecture 116

Verse 62 :

- Upto 57 - Nyaya Vaisesika refuted (omit!)
- From 58 to 67 - Vedanta Sara(good)
- Essentially we are free - No necessity for working for freedom.
- Poornatvam is essential nature.
- Sadhana - Not to remove bondage but sense of bondage.
- Drunk in delusion - Problem at cognitive intellectual level... Remove notion by knowledge.
- Removal of Branti / Delusion = Moksha.
- Finite can't become infinite.
- Infinite can't have beginning because, it will not then be infinite.

Chapter 15 - 1st Verse :

नान्यदन्यद्वेद्यस्मान्नान्यतिक्चिद्बुचित्तयेत् ।
अन्यस्यान्यत्वभावे हि नाशस्तस्य ध्रुवो भवेत् ॥ १ ॥

As one cannot become another one should not consider Brahman to be different from oneself. For if one becomes another one is sure to be destroyed. [The idea is this : The individual self, if considered to be really different from Brahman, cannot become Brahman as long as it exists; and if it were destroyed who would then become Brahman? Therefore one should know that one is not different from it and it is not different from one] [Chapter 15 - Verse 1]

Change	Destruction
<ul style="list-style-type: none"> - Loosing unessential Nature - Tree leaves / color / Branches - Hair 	<ul style="list-style-type: none"> - Loosing intrinsic Nature - Tree looses Treeness / Roots gone - Finite 'Jivatma' – Looses finitude - Then who is receiving Moksha??

Definition of Moksha :

- Jivatma - is not finite, Jivatma - is in finite.
- Jivatma's essential nature is infinite
- Moksha = 'Jivatma' doesn't drop essential nature.
- Jivatma drops notion I am finite and claims I am essentially infinite.
- I was / Am / will ever be infinite
- Jivatma Bava Tyaga... not becoming, claiming of our birth right.

Tilak :

- Svarajya/ Moksha is birth right - Claim it.

Verse 63 :

**अवस्थान्तरमप्येवमविकारान्मयुज्यते ।
विकारोऽवयवित्वं स्यात्ततो नाशो घटादिवत् ॥ ६३ ॥**

Similarly, it is also not reasonable that liberation is a change of condition (On the part of the self) as it is changeless. If, however, any change be assumed to exist in it, it must be admitted to consist of parts and so to be destructible like Jars and other things. [Chapter 16 - Verse 63]

Verse 62 : Definition of Moksha :

- Jivatma - Becomes ‘Paramatma’ by dropping nature of finitude.

Shankara :

- Moksha can't end in self destruction, No one to receive Moksha Phalam.
- Baddha Jiva getting transformed by dropping superficial status without dropping essential nature.
- Water - Becoming ice... Ice - Becoming water
- Vastu Tantram - Dropping essential Nature
- Avastha Tantram... Dropping nonessential nature.
- Long hair made short - Person not different, have to pay back loan.
- Change of teeth / Plastic surgery... no higher or lower state of ‘Consciousness’... Changes in body possible because Savikaram...
- Consciousness - is Nirvikara - ‘Consciousness’ doesn’t have state, Mind has lower / Impure / Ignorant state - Achedyoyam / Avikaryoyam...
- What has change has parts
- What has part will have disintegration
- I am Nitya ‘Paramatma’ = Nitya Moksha... Dropping notion.

Verse 64 to 67:

तस्माद्भ्रान्तिरतोऽन्या हि बन्धमोक्षादिकल्पनाः ।
सांख्यकाणादबौद्धानां मीमांसाहतकल्पनाः ॥ ६४ ॥
शास्त्रयुक्तिविहीनत्वान्नादर्तव्याः कदाचन ।
शक्यन्ते शतशो वकुं दोषास्तासां सहस्रशः ॥ ६५ ॥
अपि निन्दोपपत्तेश्च यान्यतोऽन्यानि चेत्यतः ।
त्यक्त्वातो ह्यन्यशास्त्रोक्तीर्मतिं कुर्याद्दृढां बुधः ॥ ६६ ॥
अद्वाभक्ती पुरस्कृत्य हित्वा सर्वमनाज्जवम् ।
वेदान्तस्यैव तत्वार्थे व्यासस्याभिमतौ तथा ॥ ६७ ॥

Therefore the conception of bondage and liberation different from this is wrong. The conceptions of the Sankhyas, the Kanadas and the Buddhists about them are not tenable according to reason. They should never be accepted. For they are not supported by reason and the scriptures. Hundreds and thousand of errors on their part may be mentioned as the scriptures other than the Vedas have been condemned in the ancient sacred tradition, “scriptures other than these” (They should not be accepted). A wise man should give up the teachings of such scriptures and all crookedness, and with faith and devotion should have a firm understanding of the true import of the Vedantas accepted by Vyasa.
[Chapter 16 - Verse 64 to 67]

Vedanta :

- Having notion I am bound in bondage, Dropping notion I am bound is liberation.
- Samsara is a notion, dropping that is liberation.
- Shun the notion and get liberation.

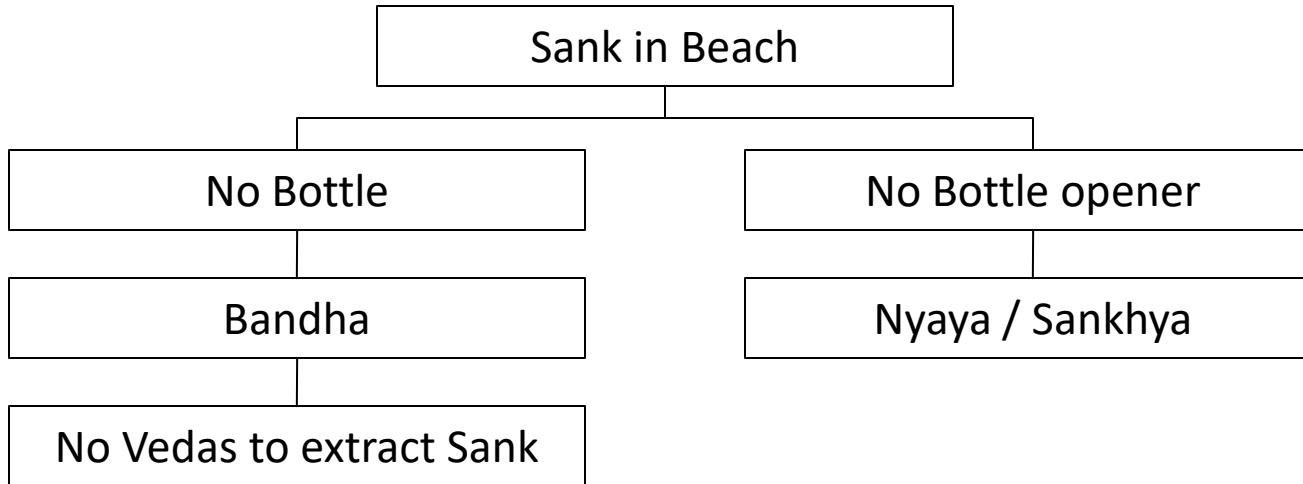
Upadesa Sahasri :

- Mainly Adhyasa Bashyam.
- Brahma Sutra starts with Adhyasa Bashyam.

- Sankhya - Yoga / Nyaya - Vaisesika



Kanda Munihi - lived on oucha Vritti rice grains



- Vedanta has bottle and opener.
- Idam Vritti is object of Aham Vritti, You never see the world.
- All entering mind through 5 sense organs in form of thoughts, Smaller student Vritti doesn't enter mind.
- Watching image of world - Mounted on frame called Mind.
- Vishvam Darpana Drishya....

Dakshinamurthy Stotram :

विश्वं दर्षणदृश्यमाननगरीतुल्यं निजान्तर्गतं
 पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथा निद्रया ।
 यः साक्षात्कुरुते प्रबोधसमये स्वात्मानमेवाद्वयं
 तस्मै श्रीगुरुमूर्तये नम इदं श्रीदक्षिणामूर्तये ॥१॥

Vishvam Darpanna-Drshyamaana-Nagarii-Tulyam Nija-Antargatam
 Pashyann-Aatmani Maayayaa Bahir-Ivo[a-U]dbhuutam Yathaa Nidrayaa |
 Yah Saakssaat-Kurute Prabodha-Samaye Sva-[A]atmaanam-Eva-Advayam
 Tasmai Shrii-Guru-Muurtaye Nama Idam Shrii-Dakssinnaamuurtaye ||1||

The Entire World is Like a City Seen within a Mirror, the Seeing happening within One's Own Being, It is a Witnessing happening within the Atman, (the Witnessing) of the Externally Projected World; Projected by the Power of Maya; As if a Dream in Sleep, One Experiences this Directly (this Play of Maya) during Spiritual Awakening within the Non-Dual Expanse of One's Own Atman Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 1]

- Full chapter in Upadesa Sahisri...
- Rope in mental frame - Snake thought formed - Say - There is snake.
- What I am watching is Idam Vritti image of world... formed in mind.

For I	Object of world
Aham Vritti	Tat Vishaya(Idam Vritti)

- But both revealed by Sakshi... As long as Idam - Drishya status...
- Aham Vritti - Drishta status is there
- Sakshi Remains - when Drashtru and Drishyam gone.
- Drishtru - Drishya - Advitaya Turiya Chaitanya alone will be there.

Verse 64 :

- I Sakshi am there - without attribute of Aham / Idam Vritti status.
- Subject - object - No status I have.

Kaivalya Upanishad :

त्रिषु धामसु यद्भोग्यं भोक्ता भोगश्च यद्भवेत् ।
तेभ्यो विलक्षणः साक्षी चिन्मात्रोऽहं सदाशिवः ॥ १८ ॥

triṣu dhāmasu yadbhogyam bhoktā bhogaśca yadbhavet |
tebhyo vilakṣaṇah sākṣī cinmātro'ham sadāśivah || 18||

All that constitutes the enjoyable, the enjoyer and the enjoyment in the three realms.. Different from them all am I, the Witness, the Ever-auspicious, Pure Consciousness. [Verse 18]

Chaitanya Aham Asmi :

- I am neither Drishta or Drishyam...
- When Drishta and Drishyam is there in Jagrat and Svapna... Aham and Idam Vrittis rise and The mind wakes up.
- In sleep no duality Dvitiyatmai Bayam Bavati... no Aham... no Idam...
- Vritti because mind dormant...
- Nirguna Sakshi Aham Asmi in sleep.
- When mind wakes up in Jagrat Avasta Aham Vritti arises... I thought arises...
- Belongs to naturally - Property of mind only.
- I thought is intrinsic nature of mind, I thought is a modification.
- Modification is change... Change belongs to matter only.

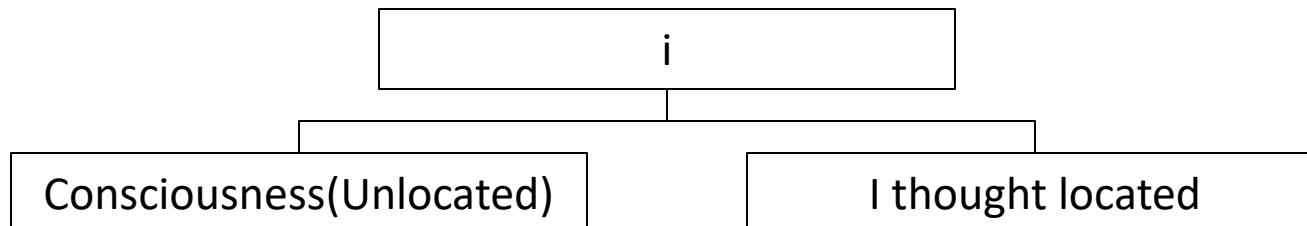
- Drishyatvam / Bautikatvam / Savikaratvam / Agama Pahitaha - Vikaras belong to matter...

Aham Vritti - Vikara :

- Therefore 'Consciousness' can't have I thought.
- I thought - Form of modification belongs to mind - which undergoes modification.

My job :

- By mere presence I reveal any material entity in front of me.
- In Jagrat, when mind rises - Reveal I thought also...
- I commit mistake of taking, I thought as property of myself.
- I Thought rises in mind as though I thought is property of Sakshi, original 'Consciousness'
- Since I thought is located I feel located.
- Who am I - Not Mami / Mami - I am 'Consciousness' principle.
- I thought located in mind - Mind located in body.
- Body located in Singapore, Take I to be connected to my self, I thought taken as my location.



Upadesa Sahasri :

- Yukti = Right method of extracting.
- Teaching from sugarcane, Tatparya Nirnaya Yukti Abava

Brahma Sutra - 4 Chapter :

- Chapter 1 called Adyaya - 4 sections called Padas.
- 2nd Chapter 2nd Pada - Tarqa Pada - Criticism of other philosophers / Systems.
- Failures in Astika / Nastika / Aagama - Shaiva - Vaishnava systems.

Verse 66 :

- Other systems - illogical - Smrithi Granthas govern us.
- Smarthalis - Follow advise given by Smrithi Granthas.
- We are not Vaishnavas / Shaivites



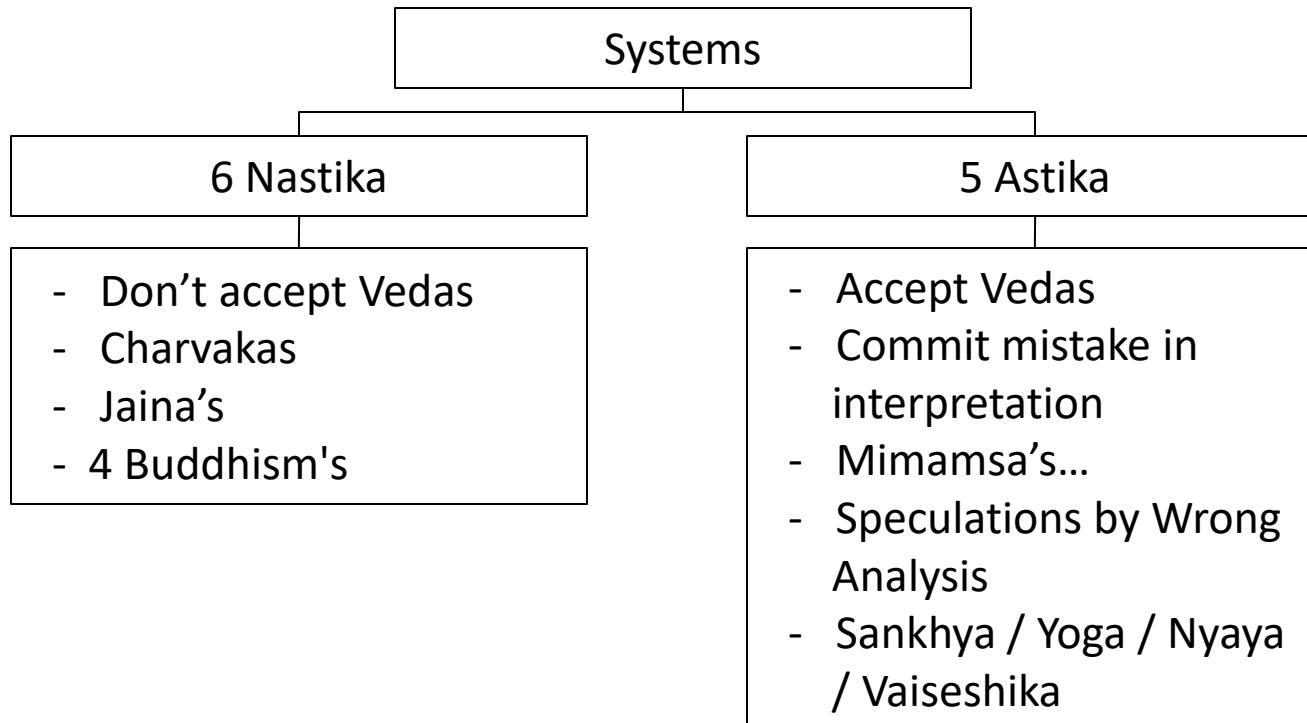
Stepping stone...

- Ultimate truth... Smarthalis are Veidcas.
- Accept Vishnu / Shiva - Follow all to transcend.

Lecture 117

Verse 66 :

- Moksha is our real nature.
- If not acquiring Moksha - Not worth effort.
- If Moksha acquired through process - will be impermanent as any other acquired result.
- Bondage is wrong sense / Misconception generated in intellect.
- Moksha not acquiring new status - Know and be free.



- Ananda Giri's commentary – Brief
- Rama Tirtha commentary - Found in old book shops.

2nd Chapter :

- Avirodha Adhyaya - 4 Padas

Sruti Virodha	Yukti Virodha	Anubava Virodha
Contradictory to Vedas	Contrary to reasoning	Contrary to experience

Manu Smriti :

या वेदवाह्याः स्मृतयो याशु च काशु च कुदृष्टयः ।
सर्वासूता निष्फलाः प्रेत्य तमो-निष्ठा हि ताः स्मृताः ॥ १२-१५

All those traditions (smriti) and those despicable systems of philosophy, which are not based on the Veda, produce no reward after death; for they are declared to be founded on Darkness. [Chapter 12 - Verse 95]

Tarqa :

- Based reasoning based on perception.
- Perception gives data of objective world, Reason deals with objective world based on objective data.
- Logic can't deal with subject science, forgets fundamental principle.
- Using instrument in wrong place...
- Eyes to hear sound - Naisha Tarkena Mati Apanayam.
- Other Darshan = weeds - Weeded out within my intellect.

Vedanta = Plants :

- Healthy Bavana gets blessing grace, Attitude determines benefit.

Svetasvatara Upanishad :

युजे वां ब्रह्म पूर्व्यं नमोभिर्विश्लोक एतु पथ्येव सुरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ ५ ॥

yuje vam brahma purvayam namobhir vi sloka etu pathyeva sureh I
srnvani visve amrtasya putra a ye dhamani diviyani tastuh II 5 II

Following only in the footsteps of the wise, I merge you both in the ancient Brahman by continued meditation. May the Glorious One manifest Himself! May the sons of Immortal Bliss hearken to me - even they who occupy celestial regions!
[Chapter 2 – Verse 5]

- Bakti / Sraddha... 2 attitudes important.
- Remember glory of tradition / Teaching.

Bakti :

- Believe in Vedas

Sraddha :

- Primary source of knowledge like sense organs, Doesn't require validation.
- Interpretation done by human requires validation.
- We don't have proper instrument - Mind / Consciousness extracts juice.
- Brahma Sutra is Mind / Consciousness extracts which extracts essence of Vedas.

Krishna :

- Geetam Pritam...

Vyasa :

- Brahma Sutra juice... Develops conviction.

Verse 58 to 67:

- Vedanta Sara

Verse 68 to 74 :

- Upasamhara - Conclusion - No Raaga / Dvesha Against personality - But teaching.

Vedantic Teaching :

Gita :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥

With the mind harmonised by yoga, he sees the self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 - Verse 29]

- Persons not involved, ideas involved Analyse cause... don't see person behind.
- We don't have proper instrument.
- Brahma sutra - Vyasa juice extractor
- Geeta - Krishna juice extractor.
- Therefore develop conversation...

Verse 68 :

इति प्रणुन्ना द्वयवादकल्पना निरात्मवादाश्च तथाहि युक्तिः ।
व्यपेतशङ्काः परवादतः स्थिरा मुमुक्षवो ज्ञानपथे स्युत्तियुत ॥

False doctrines of dualism and those according to which the self is not admitted have thus been refuted by reasoning, so that those who aspire after liberation may be steady in the path of knowledge (Described in the Vedantas) and be free from doubts Arising from others doctrines. [Chapter 16 - Verse 68]

Verse 58 to 67 :

Gita :

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।
ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥ ६.२९ ॥

With the mind harmonised by yoga, he sees the self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Persons not involved - ideas involved.

Analysis :

- Sruti / Yukti / Anubava... Critical analysis of other Darshanas is important part of knowledge.

Sravanam :

- Gives clarity w.r.t. Vedanta Darshanam.

Mananam :

- Analysis of other philosophies.

Nididhyasanam :

- Jnanam free from doubts - Unshaken knowledge - other Darshanas refuted.

- Doubtful knowledge as good as ignorance.
- Respect human as Bhagawan inside... Don't respect their ideas / illogical.
- All pervading God located in Vaikunta / Dualistic system rejected - As absolute truth of the world.

Vyavaharika Satyam :

- Dualistic Ok, dream water valid, Capable of removing dream thirst...
- For Vishwa - waking world real, dream / Waking not absolute reality.
- Absolute reality transcends relativity, Time / space.
- No object / subject / Instrument, resolved, therefore no points of view... Triputi Ateeta - Atma.

Astika :

- Sankhya / Yoga / Nyaya / Vaisesika / Mimamsa - Dvaitam.
- Testing stone = Anubava / Sruti / Yukti... Behave as free person not as bound, let smile of Freedom be there in your face.

Lecture 118

1) Mind like garden :

- Advaita Jnana tree... other ideas weeded out.
- Reject Anatma as Mithya and retain Atma as Adhishtana / Satyam “Observer status Sakshi”
- This comes under process of Mananam.
- Sravanam - Gives Jnanam

Mananam :

- Nishamsayas Jnanam = Conviction.

Verse 69 :

स्वसाक्षिकं ज्ञानमतीव निर्मलं विकल्पनाभ्यो विपरीतमद्वयम् ।
अवाप्य सम्यग्यदि निश्चितो भवेन्निरन्वयो निर्वृतिमेति शाश्वतीम् ॥

Having attained the extremely pure, non-dual knowledge which is its own witness and contrary to what is superimposed, a man, perfectly convinced (of the truth of the self) becomes free from ignorance and gets eternal peace. [Chapter 16 - Verse 69]

- Stuti - Glory of Advaita Jnanam and Jnana Sadhanam.
- Shabda knowledge by Shabda Vritti.
- Every thought of world Shabda / Sparsha / Rupa / Rasa /Gandha and Reflecting Consciousness (Chidabasa Aham Vritti) = piece of knowledge.

Vritti and Abhasa = Jnana

No Vritti = Ajnanam

Reflection automatically formed

Sakshi illumines ignorance

- Anything happening in mind is witnessed by Original Consciousness... Sakshi / Desire / Jealousy / Hatred.
- Thought conditions witnessed by Nirmala / Nitya Sakshi.
- Atma Jnanam is Vritti... witnessed by Aham Brahmasmi Vritti
- Sakshi Chaitanyam - Generated by Pramanam... Guru / Vedanta Upadesha.
- Sakshi - witness of Atma Jnana Vritti.
- Jnanam is that thought for which Atma is the witness, For every knowledge Atma is the witness.

Thought	Jnanam
<ul style="list-style-type: none"> - Aham Brahmasmi - Purest form of knowledge which destroys all impurities - Mala Nashanam 	<ul style="list-style-type: none"> - Atma Sakshitvam - Atma illuminator(Technical point)

- Knowledge is pure and destroys impurities, Kama / Krodha / Sanchita / Agami / Prarabda, by destroying cause of impurities...
- Agyana - is cause of all impurities
 - Original parent from whom all impurities come.

- 1st Impurity - I
 - Aham Karta... Doership
 - Karmas - Punyam - Papam... Sanchita / Agami / Prarabda... generated
- Comparison comes - why some have gala time.
- Raga / Dvesha comes from Kartrutva.
- In Sushupti - All noble - No ego... No Kartrutvam / No raga / Dvesha...

Root cause :

- Cause of Kartrutvam = Agyanam
- Agyanam removed Jnanam is called, Nirmalam greatest purifier.

Gita :

न हि ज्ञानेन सदृशं पवित्रमिह विद्यते।
तत्स्वयं योगसंसिद्धः कालेनात्मनि विन्दति ॥ ४.३८ ॥

Certainly, there is no purifier in this world like Knowledge.
He, who is himself perfected in yoga finds it in the Self in
time. [Chapter 4 - Verse 38]

- Opposite of Vikalpaka's - Divisions Subject / object division...
- Pramata / Prameya / Pramanam, Karta / Karma / Karanam.
- Jnanam destroys Sajatiya / Vijatiya division.
- When division, there is Dvaita / Desha / Kala - Mortality comes...
- Jnanam is Destroyer of duality = Therefore Advaita, Prakashatakam - Glory of Jnanam.
- One should gain conviction in this knowledge.

Ask Intellect : Are you free? Am I Brahman?

- Free Inspite of problems around... not because problems not there.
- Through Mananam - Nischitam - One will get permanent peace of mind.

Benefit of knowledge :

- Gives everlasting peace, Prarabdham Unknown / Future unpredictable.
- He is free from cause of Ashanti... Agyanam is Karanam of Ashanti.
- Karanam - Called Anvayaya...
 - That which is inherent factor Karanam inheres all Karyam...

Gold inheres all ornaments :

- Water inheres all waves
- Wood inheres all furniture
- Atma inheres all Anatma
- Agyanam inheres all problems(Anxiety / Worry / Depression).
- Agyanam beholds all Ashanti...

Nirvayaya :

- Leaving Agyana Karakam
- Then Agyanam not there.

Verse 70 :

इदं रहस्यं परमं परायणं व्यपेतदोषैरभिमानवर्जितैः ।
समीक्ष्य कार्यं मतिराज्ञवे सदा न तद्वदुक्स्वान्यमतिर्हि कश्चन ॥

Those who are free from defects and vanity should always fix their mind on Brahman which is always the same, after having a firm Grasp of the knowledge which arises only through the teacher and the Vedas and is the supreme goal. For no man who knows Brahman to be Different from himself is a knower of truth.[Chapter 16 - Verse 70]

Glory of knowledge :

- Greatest secret... few know
- Many interested - No opportunities.
- Many come - Don't understand
- Raja vidya Raja Guhyam - Real goal of every human.
- Lighting lamp - Represents knowledge, Darkness represents ignorance.
- We want to light internal lamp.

Gita :

तेषां सततयुक्तानां भजतां प्रीतिपूर्वकम् ।
ददामि बुद्धियोगं तं येन मामुपयान्ति ते ॥ १०-१० ॥

To the ever-steadfast, worshipping me with love, i give the Buddhi-yoga, by which they come to me.
[Chapter 10 - Verse 10]

- Lighting Jnana Deepa in the mind is real goal...
- Para Ayanam = Ultimate goal
- Surface preparation = Karma Yoga / Upasana Yoga.

- Asuri Sampatti - Emotional / Intellectual problem = Surface painting... To do Tat Tvam Asi - Painting.
- Sandpaper = Karma Yoga / Upasana Yoga
- Jati / Kula / Ashrama dharma Abhimana = Develop Amanitvam / Humility.
- Vibutir - Yoga = Grace of Lord - Keno story... Devas claimed glory, Remove impurity - Sadhana Chatushtaya Sampatti.
- Dwell on teaching often / Fix mind in Brahman.
- Brahman same everywhere without gradation, in Body / Mind / Intellect - Gradation exists...
- Consciousness - No gradation - Anarjavam.
- Upon that Brahman thought should be fixed on uniform Brahman.
- One lost in perishable Anatma, Even in ‘Mind’ - One can never be knower / Seer of truth/ Tattwa Drk.

Verse 71 :

अनेकजन्मान्तरसंचितैर्नरो विमुच्यते ऽशाननिमित्तप्रतक्षेः ।
इदं विदित्वा परमं हि पावनं न लिप्यते व्योम इवेह कर्मभिः ॥

When he acquires this knowledge, the supreme purifier, a man becomes free from all merit and demerit produced by ignorance and accumulated in many other past lives. He, like the ether, does not get attached to actions in this world. [Chapter 16 - Verse 71]

Punati iti	Pavanam
9 th Conjugation	Jnana Greatest Purifier

- Nama Japa / Ganga Jnanam / Purifiers can't remove Agyanam.

Lecture 119

Verse 67 :

- Atma Jnanam - Refutes other systems, Mimamsa / Tarqa.
- Atma Jnanam - Only means of purifying / Destroying Sanchita karma.
- We don't have any remedy for Sanchita karma.
- Prayaschittam - Handles Prarabda - No medicine for Agami - Jnanam destroys both.
- Jnanam never affected by papa Punya karmas - Acquired through Agyanam.
- Just as space not affected by any action done in space / Hall... Atma not affected by any action done...
- Stand out / Sit / Shout... Achedyoyam...

Gita :

यथा सर्वगतं सौक्ष्म्यादाकाशं नोपलिप्यते ।
सर्वत्रावस्थितो देहे तथात्मा नोपलिप्यते ॥ १३-३३ ॥

As the all-pervading ether is not tainted, because of its subtlety, so too the self, seated everywhere in the body, is not tainted. [Chapter 13 - Verse 33]

- Atma not affected...

Jnani by definition :

- One who has understood Atma... Jnani and Atma – Synonymous.
- Jnanam supremely sacred because it can destroy, Agyana Rupa Papam.
- Not affected by Past / Fresh Karma... Doesn't have Ego / Ahamkara.

Only Ego has Problem :

- Tiger kills deer - No papa - No Kartrutva Baba...
- Impelled by instinct kills deer...
- If not hungry - Sits together with deer, Foetus of animals - Lotion for face...
- Abhimana Abavat - Punya papa Abavat
- For ego satisfaction - Doesn't do anything.

Glory of Jnanam :

- Destroys all karma Sarva karma Nasha.

Gita :

यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुते ऽर्जुन ।
ज्ञानाग्निः सर्वकर्मणि भस्मसात्कुरुते तथा ॥ ४.३७ ॥

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes.
[Chapter 4 - Verse 37]

Verse 72 :

प्रशान्तचित्ताय जितेन्द्रियाय च प्रहीणदोषाय यथोक्तकारिणे ।
गुणान्वितायानुगताय सर्वदा प्रदेयमेतत्सततं मुमुक्षवे ॥ ७२ ॥

This Knowledge should be imparted only to him whose mind has been pacified, who has controlled his senses and is freed from all defects, who has practised the duties enjoined by the scriptures and is possessed of good qualities, who is always obedient to the teacher and aspires only after liberation and nothing else.
[Chapter 16 - Verse 72]

Jnana Sadhanani :

- Preparatory disciplines / Conditions in which knowledge will rise and stay in mind.

1) Yatoptakari :

- Lead Shastraic life - Karma Yoga and Upasana Yoga - will rapidly remove Doshas / Obstacles.

Malam :

- Impurities / Asuri Sampath / Kama...Karma Yoga.

Vikshepa - Upasana Yoga :

- Presentation of mind...
- Incapacity of mind to remain quiet
- Absence of attention span focus - 5 minutes / 1 Hour.
- Student enjoys pure focussed mind with Karma Yoga and Upasana Yoga.

2) Jitendriya :

- Master sense organs, Damaha (Tattwa Bodha), Gateways through which impurities enter mind.
- World can generate Kama / Krodha in the mind only through 5 doors... Shabda... things we see... Develop Kama.
- Therefore regulate sense organ, Avoid new / Fresh arrival of impurities through sense mastery.
- Prashantha Chittam - Mind calm.
- By removing present Raaga / Dvesha and Avoid fresh Raaga / Dvesha.

Gita :

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ॥ ३.३४ ॥

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway ; for, they are his foes. [Chapter 3 – Verse 34]

Mind disturbed in 2 ways

What I expect has not taken place

What I Avoid has taken place

3) When Raaga Dvesha comes down, Kshamaha - Tattwa Bodha... mind calm...

4) Gunam Vitayai - Amanitvam :

- Acquire positive virtues.

Gita :

- 13th Chapter - Acquire values - 5 verses - 20 virtues

Gita :

- 16th Chapter : 3 verses - 26 virtues
- Guna Adhanam - Dosha Nirakaraka - Chitta Samskaraha

5) Anugantaha :

- Follower of Guru, Emulate Guru's life style
- Keep Guru as standard - यथथ Acharan Sreshtaha...
- Sat Sangaha - Required because of delusion.

- Lot of possessions required for security / Peace / Joy

↑

Moha and deer pressure

- Our mind thinks that they are required for security.

Guru :

- Doesn't depend on money - For security peace and joy, without possessions happy Satsanga... Helps to change attitude and reorientation.
- Guru is model till knowledge is received.
- Guru remains in form of teaching after Moksha.

6) Mumukshutva :

- Values Moksha as real goal - Wants to be free of things not required.
- Kicks in life by people / Things.
- Moksha in the list - Mandah - Paramaha in Vichara sagara
- Moksha in Top of the list - Madhyama Adhikari
- Only thing - Uttama Adhikari
- Like sponge will absorb, Spiritual hunger required to absorb teaching.

Verse 73 :

परस्य देहे न यथाभिमानिता परस्य तदुत्परमार्थमीद्य च ।
इदं हि विद्वान्मतीव तिर्मलं संप्राप्य मुक्तोऽथ भवेष्व सर्वतः ॥

Just as one is free from the ideas of 'me' and 'mine' in respect of others bodies, so, one becomes free from those ideas in respect of one's own body when one knows the supreme truth. One becomes immediately liberated in all respects on attaining this very pure knowledge. [Chapter 16 - Verse 73]

What is indicator of receiving this knowledge?

- Attachment to body comes down,
- We do not have Abhimana on some others body, Came and went.
- One who has no identification with his / Others body - All third entity.
- After gaining knowledge, - I know real, I different from body...

Vasanamsi Jeernani :

- Put on dress and remove, Put on body at birth and goes on death.
- Aya / Gaya Sharira, therefore not My self.
- If this is absorbed, Self realised.

Therefore death not tragedy :

- No Jara / Yama / Janma / Marana / Viyoga / Bayam = Total freedom.

Verse 74 :

नहीं लाभोऽभ्यधिकोऽस्ति कश्चन
स्वरूपलाभात्स इतो हि नान्यतः ।
न देयमैन्द्रादपि राज्यतोऽधिकं
स्वरूपलाभं त्वपरीक्ष्य यत्तः ॥ ७४ ॥

There is no attainment higher than that of self knowledge in the worlds of men and gods. It Arises from nothing but the Vedantas. This knowledge, superior even to the kingdom of Indra, should, therefore, not be imparted to any person without examining him carefully. [Chapter 16 - Verse 74]

- Attainment of Moksha Labaha / Svarupa Labaha / Infinite (Timeless)
 - Atma my Svarupa... is greatest achievement.
 - Moksha - Not acquiring something from outside but my Svarupam.
 - All things finite... no difference in mind.
 - Travelled from finite to finite - Distance covered zero...
 - Rs 1 Lakh to Rs 100 Crores... Finite, Apoornatvam remains... will continue to miss things in life.
 - As boy inadequate
 - Youth inadequate
 - Middle age inadequate
- Many things not done

What is losable in time not a gain :

- Moksha never lost
- Trupti never lost

- Money / People / Relations / Sishyas lost.
- Superior to Indriyas kingdom – Heaven, Svarupa Labaha = Moksha Prapti / Jnanam.
- Jnanam is 2 edged sword.
- Graces only Adhikari - Tests student.

Gita :

इदं ते नातपरकाय नाभक्ताय कदा चन ।
न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ १८-६७ ॥

This is never to be spoken by you to one who is devoid of austerities or devotion, nor to one who does not render service, nor to one who desires not to listen, nor to one who cavils at me. [Chapter 18 - Verse 67]

- 4th Qualification - Mumukshutvam real - Otherwise don't tell, Gita!!

Summary of Chapter 16 :

1) Partiva Prakaranam :

- 1st word - Parthiva - 74 verses.

2) Atma Svarupa Nirnaya :

a) Atma is witness 'Consciousness' - Different from Body / Mind / Sense organs.

- Body not real I, Because made of Pancha Bautikam

- Consists of 5 inert elements not equal to conscious individual.

- Solid part of body = Earth
- Liquid = Water
- Warmth = Fire Agni Tattwa
- Breath = Vayu Tattvam
- Space inside = Akashatvatvam



4 Portions

Verse 1 to 22

Verse 23 to 57

Verse 68 to 74

Establish Nature of Atma

Paramata Khandanam

Means of Moksha

Atma Svarupa Nirasya :

- a) Body made of 5 Elements solid / Liquid / Space / Fire / Vayu...
- b) Sense organs :
 - Prakshya - Prakashakam Sambandha
 - Eyes, ears, skin, tongue, Nose - Shabda / Sparsha / Rupa / Rasa / Gandha(5 Elements - Inert not conscious)
- c) Known mind different from knower Atma, Sharira Sakshi / Chaitanya Rupa Atma

- Inert Body - Not conscious i.

b) Sense organs - Inert in Nature :

Law :

- Prakashya Prakasha Yoga Samana Jati.

Law :

- Prakashya Prakasha Yoga Samana Jati.

Very Good :

- illumination and illumined - Belongs to same species
- Light illumines - (Agni Tattvam) - illumines form and Colour



Agni Tattwa Tejasam

- Prakasha Rupam

5 Sense organs	Illumined	5 fold elements
<ul style="list-style-type: none">- Eyes- Ears- Nose- Tongue- Skin <p>↑ Gunas in Shariram ↑ Pancha Indriyam ↑ illuminator knower</p>	<p>illumine</p> <ul style="list-style-type: none">- Agni- Space- Earth- Apaha- Vayu <p>↑ 5 Elements</p>	<ul style="list-style-type: none">- Form color - Rupa- Sound - Shabda- Smell - Gandha- Taste - Rasa- Touch - Sparsha <p>↑ Attributes / Gunas of Pancha Butas ↑ Pancha Rupa Bautika ↑ illumined Known</p>

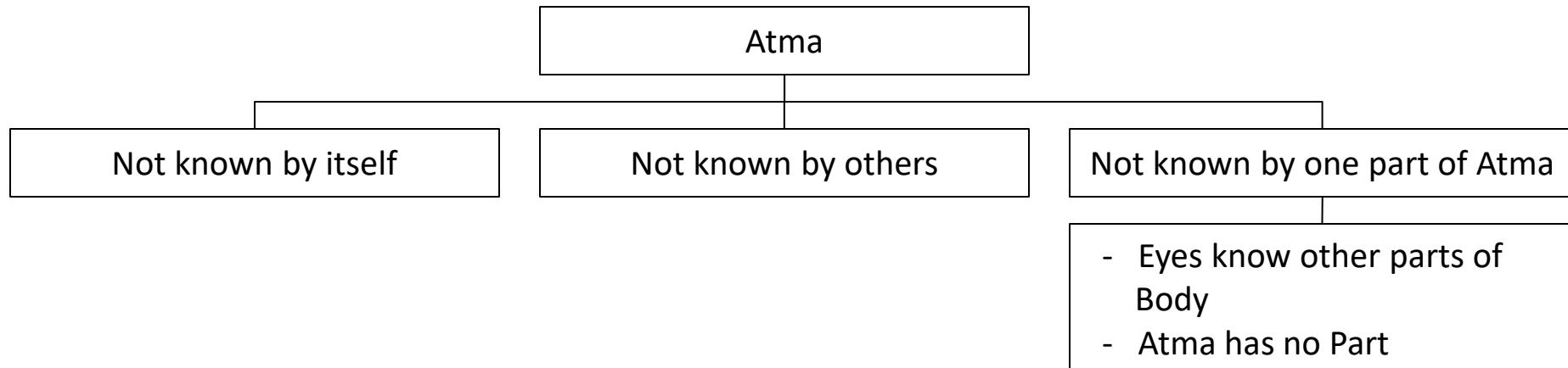
- Sense organs and Pancha Bautikas have same order of reality - Belong to same species.
- Therefore Prakshya - Prakashaka Sambandha.
- Therefore sense organs must be Pancha Bautikam only / Same Jati - Jagrat - Pancha Bautika only.

Therefore Jadam :

- Therefore inert body / Sense organs can't be Atma.
- c) Mind can't be Atma because mind is object of experience... Conditions of mind are clearly known / Experienced.
- Therefore known mind can't be knower Atma, Atma is different than mind.
- 1) Atma is different from Body / Mind complex, Sharira Vilakshanaha.
- 2) Atma is knower of Body / Mind / Sense organs, It is Experiencer.
- Therefore Atma must be knower / Experiencer / Chetana Tattvam - Sharira Sakshi Chaitanya Rupa Atma.
- 3) Atma is knower of everything else but Atma itself not object of knowledge, Ever knower principle(Aprameya).

Reason :

- If Atma is also known object then another knower will be required - Infinite regression.
- 4) Atma can't be known by itself.
- This Atma should function as both Subject and object simultaneously, is not logical.



- Partless Atma can't divide itself into subject and object.
- Atma ever knower - Never known.

What is proof of existence of Atma?

- Atma doesn't require proof of existence.
- 'Consciousness' is only thing which
- Doesn't require proof
Because its existence is self evident }
I am 'Consciousness' being or not, doesn't require proof.
- I Exist or not doesn't require proof.
- Search for proof possible because of 'Consciousness' alone.
- Self proven is Atma - Svata Siddaha / Svayam Prakaska.
- Self Evident witness Consciousness - which illuminates everything Never objectified by anything.

- This ‘Consciousness’ is my Svarupa Atma - My real nature.
- All known attributes belong to known object only and can never belong to knower ‘Consciousness’
- Nirguna Svarupa Atma...
- Physical attributes belong to object
- Emotional attributes belong to known mind
- Intellectual attributes belong to intellect.
- Atma is free from physical attributes.
- Atma is free from emotions like Kama / Krodha / Lobah.
- Atma free from intellectual attributes of ignorance / Doubt...
- Therefore Atma free from Samsara.
- Dukha - Sorrow belongs to mind
- All modifications - Known by body / Mind / Intellect sense organs.
- Atma is free from all modification.
- Therefore Atma doesn’t become liberated / which is a change.
- Atma - Nitya Mukta Svarupa.
- Nirvikara / Sakshi / Chaitanya Svarupa / Nitya Mukta Svarupa...
- Claim I am ever liberated - is only way to know Atma.
- Today we claim Body / Mind sense organs as Atma – I.
- Ignorance is root cause of bondage.

Verse 23 - 57 :

- 4 Systems refuted
- Kshanika Vigyana Vada / Shunya Vada / Sankhya yoga Vaisesika and Nyaya.

Arguments :

1) Kshanika Vada :

- Atma is nature of Consciousness, Vigyana Vadi - Everything else Mithya, Chaitanya – Satya - Jada - Mithya.
- Consciousness is flow of momentary ‘Consciousness’... One Consciousness comes – Stays and disappears.

Shankara :

- If Atma exists for one moment - Can't talk of flow.
- No single member will know other member.
- One who talks of flow must be permanent.
- If I am going to last for one moment, who is going to get benefit of Moksha? Why work for Nitya Moksha Phalam?

2) Shunya Vadis :

Shankara :

- 1) No one can talk of absolute Shunyam = Non existence - Because to talk about non existence, require some one as witness.
- Without Sakshi - No absolute non existence.

Shunyavadi :

- Creation - Mithya - unreal

Shankara :

- Unreal requires support / Adhishtanam - Real.
- Adhishtanam can't be Shunyam - Means no Adhishtanam - illogical
- If Adhishtanam is unreal - It will require another Adhishtanam.

3) Sankhya :

- Asanga Purusha Tattvam and Jada Prakrti Tattvam.
- Jada Prakrti intelligently works for liberation of Asanga Purusha.
- To say Jada Prakrti - illogical because inert can't intelligently work.
- To get benefit, should be associated - Sanga - with benefit.

4) Vaisesika :

- Atma - Inert / Mind - Inert
- They come together and Chaitanyam / Sukham / Dukham generated.
- Every emotion generated when Atma and mind come in contact And Atma is all pervading.

Shankara :

- Samyoga - illogical
- 2 Can come together if physically away...

- If Atma is all pervading, it will always be in contact with mind.

1st Dosha :

- Therefore Samyoga can't be event in time.

2nd Dosha :

- If Sukham is to be generated Atma and mind should join - Then Chaitanyam will disappear.
- Dukham can't be generated because Chaitanyam gone.
- When raga / Dvesha - No Chaitanyam, No one to experience Sukham / Dukham.

Astika	Nastika
- Sankhya, Yoga, Nyaya, Vaisesika	- Baudha - Kshanika / Shunya Vadi

Verse 58 - 67 : Vedantic teaching :

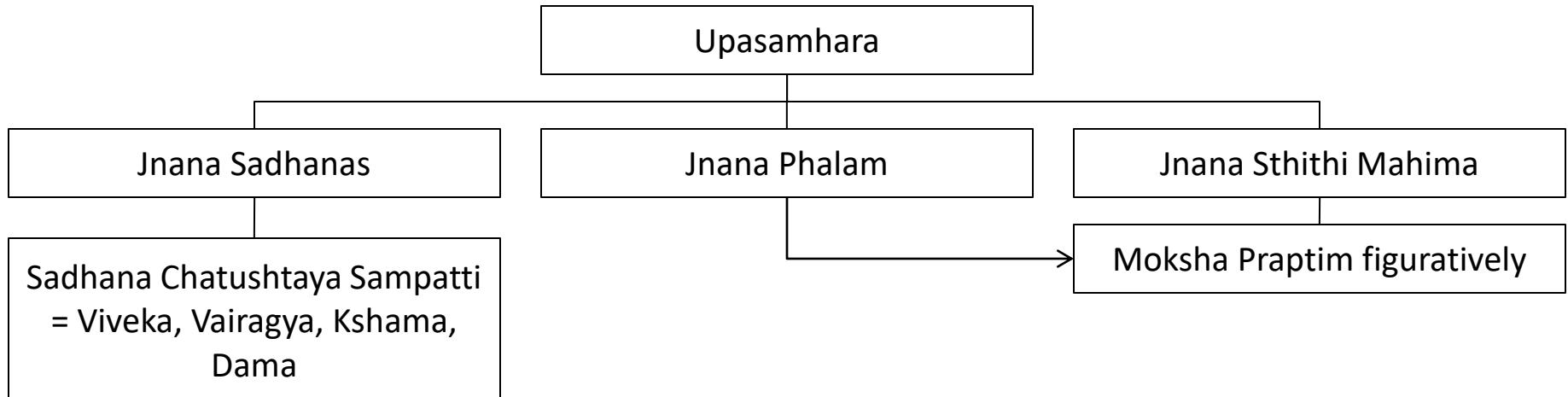
- Moksha should not involve any change of condition, Production of new thing...Love / Happiness / Dukham /Kama / Krodha...
- If Moksha in time comes at 6.50 AM will go at 7.50 AM - If generation...
- Date of manufacture / Expiry - will be there.
- Any arrival can't be connected to Moksha.
- Moksha - Not change of status - Higher / Lower - 4th - Turiya – Ateeta... State subject to time.

- Moksha is our nature which obtains all the time - Nitya Siddha Svarupa.
- Not new event / State / Process / Loka but our Svarupam.
- If Moksha my nature - No Sadhana required.
- Sadhanas to remove sense of bondage Notion I am bound.
- Remove notion - Moksha will not come, It is my Svarupam.
- By knowledge - Drop notion and claim fact.
- I was / Ever / will be free.
- Purpose of all Sadhanas - Dropping notion.

In technical language :

- Called Adhyasa Nivritti..
- Misconception removed - Purpose of Karma Yoga / Upasana Yoga / Sravanam / Mananam / Nididhyasanam...
- Drop notion I am Samsari
- Moksha Sadhana = Vedanta Sara

Verse 68 - 74 :



- Really - Moksha already acquired.
- If attained will go... Dropping notion I am bound...
- Sense of insecurity, Fear, World

Required for comfort goes

- Removal of sense of bondage = Jnana Phalam
- Jnana Mahima = Jnanam will solve problems permanently.
- Claim my glory - And learn to depend on myself “Self dependence” I gather.
- In all Sadhanas / Problems solved temporarily.